

THE
Necessity and Encouragement,
OF
UT MOST VENTURING
FOR THE CHURCHES HELP:
TOGETHER WITH

The Sin, Folly, and Mischief of Self-Idolizing.
Applied by a Representation of —

1. Some of the most notorious Nationall sins endangering us.
2. The heavy weight of wrath manifested in our present Calamities.

Yet withall, grounds of —

3. Confidence, that our Church shall obtain Deliverance in the Issue.
4. Hopes that the present Parliament shall be still employed in the working of it.

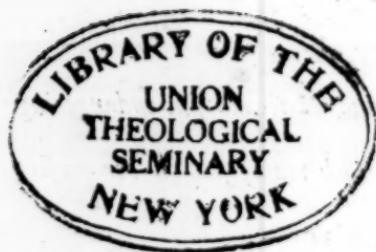
All set forth in a Sermon,
Preached to the Honorable House of *Commons*, on the day
of the Monethly solemn Fast, 28. June, 1643.

By H E R B E R T P A L M E R B. D. and Minister of Gods
Word at Ashwell in Hertfordshire.

Published by Order of that House.

MARK 8. 35. *Whosoever will save his life, shall lose it; and whosoever will lose his life for my sake and the Gospels, the same shall save it.*
JER. 18. 7, 8. *As what instant I shall speak concerning a Nation, and concerning a Kingdom, to pluck up, and to pull down, and to destroy it: If that Nation against whom I have pronounced, turn from their evill, I will repent of the evill, that I thought to do unto them.*

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TO
THE HONORABLE
the House of *Commons*, now As-
sembled in PARLIAMENT.

THe God of Heaven hath called you to a work of the greatest Honour, and greatest Difficulty, that lies upon any number of men, throughhout the whole world at this day: To heal the wounds of ZION, Obad.ver.last. and be her instrumentall Saviours; the Reparers of the breach, and the Restorers of paths to dwell in; Esay 58. 12. and to build up the old waists, and lay the foundations, even of many generations; To save and rescue two Kingdoms, (as you have helped to do a third already) from most desperately-endangering ruin; and make way, in them, for that blessed Proclamation of the seventh Trumpet, Now are the Kingdoms of this world, become the Kingdoms of our Lord, and of his Christ! Revel.11.15.

To strengthen your hearts, and bands in this sacred employment, as this Sermon, by your call, first presented it self to your attentive ears, so by a second command of yours; it is now tendered to your favourable eye; and withall exposed to the publicke view of all, whether friends, or foes to the Peace and welfare of our Jerusalem, or Nesters. In it I have laboured so to speak to every ones conscience, that did hear it, or shall read it, as to make them 1. Sensible of what they should have done, and what they have done; and then 2. Apprehensive of what God hath done, and means to do with the generall, and with them in particular, according to both his threatenings, and promises; and 3. by all, Zealous for God and his Church, and confident of his grace to his Church, and all her faithfull helpers.

The Epistle Dedicatory.

In the mean time, since it bath pleased him, who is the onely wise God, and the ruler of all things; All whose paths are mercy and truth, to such as keep his Covenant, and his Testimonies; to exercise your humility, fidelity, faith, and patience, by tidings unexpe-cted from divers parts of the Kingdom; And you have so far apprehended his purposes in it, as to call us all, in and about the City, with your selves, to a solemn and extraordinary publike Humiliation, before the Munday day comes about: I trust, there is, and will for ever, be written upon your hearts, that holy care which I was bold to recommend unto you, to enquire where the cause is, why God at any time expresseth his displeasure; and that not onely in reference to the Nation generally, or any particular persons in it, but even to your own selves, and that as a Body; that so you may thereby be both directed, and excited to fulfill the will of God, according to whatsoever you do, or shall finde amisse in any.

* Whereof the chief are some enlargement, of our dangers in the first Uses, and of the Use of examination, about our helping the Church, and the insertion of the Catalogue of sins against the severall Commandments in the Use of Humiliation.

In all which, give me leave once more, to beseech you, in the Name of God, and his Churches, to make us and your selves at once happy. You are our Healers, and while you subsist, as we shall not be altogether miserable, so neither without your speciaill faithfulness, and zeal, can we attain to any settled prosperity. I shall not now instance in any other particulars, having touched upon divers in this discourse, which you are now pleased to make one of your spirituall Remembrancers. In it, I have taken the freedoms of others, to insert a few things, whicheither straies of time, or shortnesse of memory, forced an omission of in the delivery. The God, whose truth it is, sanctifie You and us all by it, as by all the rest of his Word of truith. So shall the Truth make us and you free from all our dangers and fears, of all kindes, temporall, and spirituall, and finally, glorifie us all, in and with him, who is the eternall Truth, and eternall Life, the Lord Jesus Christ; In whom I am ever*

Your most humble, and
Devoted Servant

HERBERT PALMER.

THE
SERMON
PREACHED AT THE
last Fast, before the *Commons*
House of PARLIAMENT.

ESTHER 4. VER. 13, 14.

Then Mordecai commanded to answer Esther, Think not with thy self, that thou shal escape in the Kings house, more then all the Jews. For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to be Jews from another place; but thou and thy fathers house shall be destroyed. And who knows, whether thou be come to the Kingdom for such a time as this?

Text.



Ehbold, I set before you this day, a blessing and a curse, saith the holy Prophet Moses unto all the Congregation of Israel, now upon the borders of the promised Land, Deut. 11.16. Ever since Moses knew them, they had not been in so good a temper, as they were at this instant when he spake these words; and yet he holds it no *discourtesie*

Preface.

in him, nor *disparagement* to them, to set home his Exhortations with these incentive quicknings, which he after pursues with a great deal of variety and emphasis, in the latter end of that Book, Chap. 27, 28, 29, 30, 31, and 32.

We are fallen into times, wherein, if ever, Gods people need all manner of quicknings from Gods word, when as his providence is about to do some terrible thing; for, or against the

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Church, or both. I would hope, we are upon the borders of that promised blessing, which we at least have made to our selves many a time : And I do hope, we are not now in the worst temper that ever we were. Though on the other side, it is altogether apparent, we are still upon the borders of ruine, and of one of the wofullest curses, that ever befell a Nation professing Gods Name. Let it not then sound harsh to any ear, specially on so solemn a day of *Humiliation*, that a Text is presented, which carries not a *blessing* onely, but also a *curse* in the very Forehead of it. It is, that we may take our chiose, as *Moses* afterward amplifies the like speech, chap. 30. 19. And for any thing I know, or any man else, as we that are here before God this day, do chuse, *even this day*, we may fare our selves, and *all our Israel* with us, at least, in the Good, the Blessing held forth.

But I Preface no longer.

Sum of the Text.

THe words contain summarily, [*The necessity, and encouragement of utmost venturing for the Churches help, in time of danger.*] The Jews, at this time, Gods onely visible Church on earth, were now in one of the greatest dangers that ever threatened a Nation. The story is well known, I cannot spend time to decipher it. It is my great comfort, in that and the whole of my Discourse, that I speak to wise men ; else the multitude of matters to be crowded together, within the allotted compass of time for this holy Exercise, would suffer prejudice among us, by my necessary hast ; Therefore also I shall give you no other division of the Text, then into the Points that thence often themselves to our present instruction. I will name them all together, and shew you the Rise of the severals as we go along.

The first Doctrine is, [*Every one of Gods professed people owe their endeavours, with the utmost hazard of themselves, to help the Church in time of danger.*]

The second this, [*Private self-respects, prove great hinderances to most necessary duties.*]

The third, [*Those whom private, and self-respects, hinder from the Churches help, can have no assurance, what ever seeming advantages they may hope upon, that they shall escape more than others.*]

The

The fourth is, [*Though those who are most hopefull to be instruments of the Churches help, fail her in time of need, yet deliverance shall not fail her, some way or other, according to Gods promises.*]

The fifth is, [*Thought the Church be delivered another way, yet a destruction is owing to them and theirs, that have neglected their utmost endeavour for her help.*]

The sixth is, [*There is great hopes, that those who are extraordinarily raised up, to a speciall opportunity of serviceableness to the Church, are intended by God to procure her help, if they will themselves, and be faithful.*]

All these Points will appear to be most naturally raised from the scope and words of the Text, and all of singular use for our edification, according to the present condition of things among us ; As the sequel will shew.

The first Doctrin is this ; [*Every one of Gods professed people, owe their endeavours, with the utmost hazard of themselves, to help the Church in time of danger.*]

Mordacar's former charge to Esther, and this re-inforcement in the Text, supposes this Doctrin fully. It had been too *presumptuous*, to put so great a Person, too *Injurious*, to press so dear a Friend, to so desperate a piece of service, if upon this general ground, it had not been a certain, and indispensable duty. It was hers, therefore all others respectively, all ours particularly. Nothing could discharge her, nothing can acquit us. Consider, and compare ; 1. Her Person and ours : 2. Her perill : 3. Her small likelihood of prevailing : 4. And the certainty of the business to be done without her.

1. Her Person : Which of us, even the highest, matches her greatness ? how extreamly below are the most ? who hath so much to lose, if we lose all, as she ? Those we venture for, are our equals, or neer it some of them, and many are superiors to the most. She was far above all her Nation, of whom the best were distressed tributaries, and multitudes little better then slaves. She ventured alone, none with her, none for her, wee have many engaged as well, as far as we ; and we have cause to be glad of them, as well as they of us. If then it were her duty, to endeavour and venture, it is ours without all peradventure.

1. Doctrin.

Grounded on
the Example
in the Text.

Comparing
her and our

1. Person.

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2. Perill.

2. *What was the hazard she must rush upon? or what is the utmost venture? Death. This was hers. And what death more certain, or usually more reproachfull, then for breaking through the known Law of an Imperious Monarch? This she must expose her self to. While yet this charge and threatening of her tells us, [that it is no sinne, but a duty of necessity, to prefer the regard of a peoples, of Gods peoples, safety, before any such formality of a humane Law.] Yet contrarily, had she forborn this, her danger in humane appearance had been none at all, because though she were a *Jewesse*, yet not known to be soch. And now can our hazard by endeavor be worse, (at the worst) or more certain, or more reproachfull (though the reproach lesse just) then hers? or to any of us, can there be lesse hazard, if we forbear altogether any endeavour? If then she must not forbear because of perill, no more may we, without the greatest perill of sinne.*

3. Improbability of success.

3. How unlikely was it she should prevail with one who in thirty dayes had not called for her, *though his wife?* and now pressing upon him against his Law? and appearing in opposition to his so doted on *Carling Haman?* and of a *Decree*, already sent forth into all his Dominions? which also by the Law of the *Medes and Persians* seemed unalterable, and so the *Case reme-dlesse altogether this way?* Is there any thing we are to Endeavour (let it be what it will) so unlikely to prosper, as this undertaking of hers? yet for this must she pawn her life: And what may we then refuse?

4. Needlesse attempt.

4. Was it not pity, to drive her forward against such a *Cannons-mouth*; when though she sate still, the Businesse should be done? (himself tells her so) in which she might be lost, and do nothing at all to it? What greater certainty can we have, or what equall, that what we are called to Endeavour and Venture for, will prosper if we do altogether nothing? How many would then indeed resolve to do nothing, and think themselves excusible too? But so might not she, nor so may not we, *without sin can be excused*; For it appears, that according to the *Doctrin*, [*Every one of Gods professed people, owes, &c.*]

Confirmed by
Scriptures and
Examples.

Let us confirm it by a few other Examples, and then by some Reasons. 1. *Joh. 3, 16, We ought to lay down our lives for the Brethren.*

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thren. Here is the Doctrin and Duty fully asserted. The Brethren, the Church, have a *right* to our *utmost* endeavour, with what *hazard* soever; *we owe it to them, we ought to venture our lives, and when the pinch comes, actually part with them.* And here is an example, beyond example, in the words foregoing, of God himself; Christ God and Man both, laid down His humane life for His Church. *Hereby perceive we the love of God towards us, in that he laid down his life for us.* This ought to be Reason sufficient to us, to hold our selves obliged to the same *hazard* in our measure, in *thankfulness* to Him, and *imitation* of Him, and to *testifie the truth of our love*, which we profess to bear to the Church, as the Apostle was now exhorting to love. Love denies nothing of *endeavours*, ventures all things of *hazard*, for the Object loved. So ought we to do, because we ought to love the Church, and profess we do love it. So Saint Paul, Col. 1. 24. *I now rejoice in my sufferings for you, and fill up that which is behinde of the sufferings of Christ in my flesh, for his bodies sake, which is the Church.* Here is another great Example, not onely of this Duty *acknowledged*, but *practised*, and that with *joy*; and as a *debt* to Christ and his Church: A strong Reason also insinuated; All Christ's Members must suffer after His example, even for the Churches good; not *meritoriously*, or *satisfactorily*, (which was onely proper to him the Head) but by way of *conformity* to Him, and *testimony* to them, to *seal hereby*, the truth of the Doctrin of Christianity, of faith and holiness, and proclaim it worth suffering for, and to propagate it, while any opportunity is afforded, in despight of sufferings.

Moses also of old, ventures and forfeits all his greatness in the Court of *Egypt*, being the reputed and adopted son of *Pharaohs* daughter, for his brethrens sake, the children of *Israel* ¹¹. *Moses*. *See also, Heb.*

under oppression, even for the releve of one of them tyrannically abused, *Exod.* 2. And so *Aaron*, *Numb.* 16, Even though his people but the day before, were in *rebellion* against him, and would have thrust him out of his *Office*, and at the present had again renewed their *mutiny* against him and *Moses*, crying out, *To have killed the people of the Lord*, when it was Gods own immediate vengeance that struck them, and for this *mar-muring* he now strikes them so heavily, as 14700. of them died *Aaron*.

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of the plague in a quarter of an houre or. *Jesse*. Into the middest of which multitude with extreame danger, *Aaron* to save them ventures himselfe, and runnes in with his censer and incense, betweene the living and the dead, to make an atonement for them. Here was an admirable charity indeed, typifying Christ, our great high Priest, both dying and praying for his very enemies and crucifyers. And *David*, when his people were in danger of the destroying Angel, offers himselfe to his sword, his owne life to the Pestilence, that they might be spared, 2 Sam. 24. 17. Finally even *Joab*, though a man of bloud, and when his turne came to die, unwilling enough, (1 Kings 21) yet can encourage himselfe and his brother too, to venture thethemselves to the utmost, for their people, the cities of their God, even though not certain of the successe, which he therefore wholly referres to God, *Let the Lord doe that which seemes him good*, 2 Sam. 10. 11, 12. And great reason for all this, whether we consider God or the Church, our selves or the enemies or friends of the Church, or by standers.

By Reasons.

Reason 1.
We owe our
selves wholly
to God.

1. All Gods professed People Owe themselves Certainly to Him, to Doe all things, Venture, Lose, Suffer all things at His Biddings, and for His Sake. If then He Appoint to Doe any of this, or all this, for the Churches sake, we Owe it as a Duty Unquestionably. What say you to this? Brethren, what think you of St. Pauls saying; *You are not your owne*? 1 Cor. 6. 19. What have you, which is not His, by Creation, by Preservation, speciall Providence and gift? And may He not call for all that is His, at any time, or any way? Are not you His, by Redemption too? You are bought with a price, therefore glorify God in your body and in your spirits which are Gods, 1 Cor. 6. 20. Sarah had you once his slaves; and you did his worke, fulfilled his lusts, with body and soule and all that you had; and all that was Dishonour to God exceedingly. Now God hath bought you with a price, such a price as the precious blood of His own Son; can you chuse but owe your selves wholly to Him, at His pleasure? Once more, are you not His altogether, by covenant? A right He hath in you even that way, as much as it is possibly for you to pretend, or imagine your selves ever to have been your own. What is the covenant of Christi-
anity plainly, but for Him to be our God, and we His people? Jer.

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31.33. and every where, and *Heb. 8. 10. to deny our selves, take upon us crosses daily, and follow Him, Luke 9. 23. to sell all, Mat. 13. 44.45.46. forsake all, have all. Luke 14. 16.33.* or else we are told by the Truth it selfe, we are no Christians; we cannot be his Disciples? Now doth not all this amount to all endeavour, and the Venture of the ~~utmost~~ hazard? What can any one except against this, or except out of this? Thou hast an *officer*; who gave it thee, but God? (*Riches and honour are of thee, &c. &c. Chron. 29. 12.*) or rather lent it thee, made thee steward of it? He appoints thee to lay out so much for such an use, gives the Church a *Letter of Attorney*: Is it not thy due to yeeld it upon demand? Thou hast *honour and dignity*; who promoted thee? *Psal. 75. 7. God is the Judge, He puts down one, and sets up another.* If He will have thee lay it down and give over thy office, maist thou say, I am not bound to yeeld to it? Thou hast *friends*, who made them friends, and able to shew themselves friendly, but God who rules all hearts? If He will thee to sleight their friendship in this or that case canst thou say, thou oweſt Him no ſuch respect? Thou art a *Freeman*, in bondage to none; who made thee free ſpiritually, but Christ? made thee be borne a freeman temporally, (not a slave, as in ſome countries.) but God? if he calleth thee to venture lying in a dungeon, as a prisoner; a captive; or come into bonds and debts to doe Him necessary ſervice; wilſt thou ſay thou oweſt Him no ſuch service? In a word, thy lims, ſenſe, life, whence hadſt thou them, or haſt them firſt and laſt? may He not then command them all? Oweſt thou not all of them to Him? and ſo thy ſelfe in all respects to Him? and accordingly to His Church, at His wil? Remember this as the firſt main Reason, upon which all the reſt depend. They are diuers, but of each of them more briefly.

For 1st: God hath made the Church his receiver of all his rents, and dues, ſo far as her need requires. Plainly God every where exprefſes, that He counts that done or not done to *Him*; which is done or not done to *His Church*. Christ, we know, exprefſes this as the title of His ſentences at the great day of Judgement, (even referring to particular members, helped or neglected) *You did it to me, You did it not to me, Mat. 25.* Where note also, the very *Reprobates*, and now doomed to damnation, dare not deny but they owed all

Reason 2.

The Church
is Gods Rece-
ver, as much
as the needs.

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all respect to Christ; and speak as though they would not have neglected it, if they had looked at it as reaching to Him, so that He would have taken it to heart. But they might have known (we may) from so many expressions in His word; that in reference to the Churches necessities, Christ and the Church are one; and have but one name, Jer. 23. 6. with 33. 16. and 1 Cor. 12. 12. If we could see no Reason for this, yet since he so often saith it, we must not choppe logicke with Him, and offer to deny it, but if we would, all logick and reason would confute us; for,

Reason 3.
The Church is
Gods glory on
earth.

3. God is specially glorified upon earth, or dishonoured according as His Church fares. Israel is His glory, Isa. 46. ult. (The Church Christ's spouse and His kingdom) He is glorified in their welfare, when their number increases, their sins are purged, they freed from judgements and enemies, and their prosperity advanced. Therefore to endeavour this with our whole strength, and utmost hazard, is our duty, as well as to love Him with our whole hearts, and soules, and minds, and strength, and to doe all things to His glory. And we cannot faile in any thing; but we faile so much in our love to Him; and dishonour Him so much; therefore,

Reason 4.
We pray for it
in the Lords
Prayer.

4. We pray for this, for the Churches good, when we understandingly pray as Christ hath taught us, Hallowed be thy Name, Thy kingdom come, Thy will be done in earth, as it is in Heaven. And we mock God if we so pray, and endeavour it not, with all chearfull readinesse, universall practice, and constant continuance, like the Angels in Heaven, though we cannot reach their perfection; nor are they put upon hazards, because they have no sin, and so no suffering to undergoe, but

Reason 5.
Angels give
us example.

5. The very example of the Angels endeavours affords a distinct argument of our obligation. They are sent forth to minister for their sakes that shall be the heirs of salvation, Heb. 1. 14. It is not too mean an office then for the greatest on earth, to endeavour the Churches helpe. For,

Reason 6.
All things and
persons are for
the Churches
sake.

6. All things, and persons are ordained for the Churches sake. The very world continues, that every one that in Gods Decree belongs to the Church, should be converted, and be brought to repentance, 2 Pet. 3. 9. All gifts are bestowed for the Churches sake, The manifestation of the Spirit is given to every man, to profit withall,

withall, 1 Cor. 12.7. all for the Churches profit, and so 1 Cor. 3. Doff. 1.

21, 22. All things are yours, whether Paul, or Apollos, or Cephas, or the world, or life or death, or things present or things to come, all are yours.

All, not only things, but persons, Apostles, and Ministers, Kings, and Parliaments, and all, are every one of them intended for the Church; God called this Parliament for his Churches sake; and for his Churches sake it is that he hath so establisht and continued it.

And the Prophet tells how that it was for Jacob his servants sake and Israel his elect, that God raised up Cyrus and gave him victories, holding his right hand, and subduing Nations before him, and loosing the loynes of Kings; opening the two leaved gates, &c. Esay 45. ver. 1. 4. And elsewhere that Kings should be nursing Fathers to his Church, and Queenes nurses, and that they should carry the Churches children in their arms, and upon their shoulders, and give them suck, do even the meanest offices of help to them, with all diligence and paines-taking and breaking their sleep (as Nurses use for their nurslings) for their good. And all this Cyrus hath taught us, to be not onely prophesies of what shall be, but precepts of what ought to be: For understanding of the prediction, Esay 44.28. that he shoulde build the Temple, he takes it to be a command given to him; as he proclaimes to

all the world, 2 Chron. 36. Ezra 1. Thus all humane authority on And even the earth is for the Churches good. And which is farre higher and a most exceedingly admirable expression, the very Authority

of Christ in Heaven.

Heaven, (though ultimately for his own glory, the glory of God, yet) is also intended for the Churches good. So remarkably and fully speaks the Apostle, Ephes. 1. 22. God gave him to be the Head over all things to the Church. How much more are earthly men so meant? It is injurious therefore without question not to God only, but to the Church in point of right, for any man on earth to withhold any thing from her, whereby she may be helped or benefited. For also—

7. The comforts (as well as Talents) that we have received, we Reason 7. may instrumentally thank the Church for them, as our Mother that bare us; and her children as our brethren and sisters, that helped to bring us up, both naturally and spiritually; and doe still Our comforts Church. (while we live) more for us then we can possibly requite, with our utmost endeavour and venturing our selves for them.

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Doll. 1.

*Thankfulness then ties us, besides all former Obligations. The-
rather because—*

*Reason. 8.
Our sins have
endangered
her.*

8. *Every one by their sins have sundry wayes endangered the
Church, and do almost continually; provoking God, and some-
times men against her; disheartning the Friends, and strength-
ning the Enemies, by evill Words, and Examples. We owe
then by way of satisfaction to her, and repentance toward God,
to do henceforward our utmost to help, and rescue, and streng-
then her every way. This was Davids reason, in the foremen-
tioned 2 Sam. 24. and Pauls provocation to his duty, doubtlesse,
many a time. This is the more strong, because still—*

*Reason. 9.
Enemies do
their utmost.*

9. *The Church hath many Enemies, who do, and will do their worst
against her, and are specially encouraged, and advantaged by
our negle^ct. They get ground as much as we withdraw, and
give back; And our valour makes them at least at a stand, and
is some discouragement to them. Also—*

*Reason. 10.
Friends fail,
or are streng-
thened by
what we do.*

10. *When any of Gods people shrink, he endangers to break the
Ranks, and disorder others, and make them run away from
their Colours, as well as himself; or at least sads their hearts,
weakens their hands, and makes bare their sides, and contra-
fily, each ones vigour and valour adds strength to his compa-
nions every way. We owe it to them then, and to the professi-
on we have made to stand to them, and live and die with them.
And there are great examples both wayes of this.*

*Reason. 11.
So by stand-
ers in their
degree.*

11. *Finally, By-standers, and Neuters, are much led like sheep
by the eye, and though fearfull, yet are sometimes engaged by our
courage. But to be sure, they learn fearfulness of us; And if those
see us backward any way, whose interests seem to be more in
the Cause then theirs, they will easily think themselves excused;
And then their sins will prove ours. This I speak, to those
that in a more peculiar manner profess themselves Gods peo-
ple; though others also are professed Christians at large; there
should be no such difference, if all would come up to their du-
ties: But since all will not, at least not readily, we that are
outwardly forwardest *any way*, must be so *every way*, else I say,
we discharge not our debt, and duty, and give ill example to
those that are too too backward of themselves. So I have
done with the proof of the first Point, which is the main founda-
tion*

tion of all, and therefore not to be lightly passed over, but put *Doct. 1.* beyond all gain-saying. I come now to the Use of it.

The Use that I shall make of this first Doctrin by it self, is
only to provoke us all, to a serious consideration, of our Church
and Nations dangers, calling for our utmost help; as also what
help is possible and necessary for us to afford; (taking in *Ireland*
also into our thoughts, though I cannot at every turn name it,
but it must never be forgotten, specially on these solemn dayes
of seeking God; their unhappinesse affording us the first advan-
tage of enjoying this publike happinesse of these dayes of humili-
ation, towards our own good as well as theirs,) Where we
have help, we must needs consider the need of help, and the
means of it.

Use.
Consideration
I. Of Church-
es dangers
needing help.

Now *Year* The *Churches dangers needing help*, are reducible to two heads,
Judgments, and *Sins*. Both together put us into the condition of
Israel, *Nehem. 9. 37*. whose sad expression is, *We are in great
distresse*. Indeed far greater then theirs was then, as a compari-
son would fully clear, but that I have no leasure for it; neither
shall I now say all that I intend on either Head, because the fol-
lowing Points require a reservation of somewhat of each kind,
to re-inforce them: But yet even to make further way for
them, and in the mean time for a brief discourse of the means
of help, somewhat also must here be premised of the *Churches*
dangers, both in regard of *judgements*, and *sins*.

For our dangers, in regard of *Judgments*, I may thus recap-
tulate them. First, *An attempt*, upon a deep-rooted, long-
projected designe, to ruin Religion, Gods true Religion, our
Laws, and Liberties; and in, and for all this, this present Par-
liament.

1. Attempt
against all this.

2. *An Army* raised for this, by *Papists-counsels*, enemies to the true
Religion, and consequently to our State, and Laws, by which
it is established; Made up for the most part of men of *desperate
spirits*, enemies to Parliaments, and Laws, because themselves
are Delinquents, and resolve to be *Libertines*; and *men of de-
perate fortunes*, and therefore enemies to the propriety and true
liberty of the Subject, without the violation of which they
cannot subsist in their broken condition.

3. Enemies
possessing our
minde,

3. *These enemies* possessing the Person of any King, abusing his King.

A Sermon preached before the

*Doct. I,
Use.*

Consider the
Churches dan-
ger.

4. They have
prevailed far.

5. Their
strength e-
nough to en-
danger all.

6. Churches
friends weak
and few.

7. Forrain
States help
not, but hurt
thence.

minde, by their wicked suggestions, and counsels ; *his Name*, to countenance all their lawlesse outrages , and to cast all manner of reproaches upon the Parliament, and particularly, upon prime Members of both Houses.

4. *These enemies having prevailed in many places , to rob and spoil houles, villages, towns, countreys ; to carry away Priso-
ners, and use them with more then barbarous cruelty ; to kill and
destroy, many in the field in open war, some in cold blood, (if
their boyling rage and malice can ever be said to be cold blood)
and not a few, by worse then brutish usage in their Prisons ; to
violence, and violate mens consciences , by forcing upon them
the Protestation against the Parliament.*

5. *These enemies being in themselves, many in number, and of
great strength ; in divers places apparently stronger then we, in
all kinde of strength, (except spirituall) and in the whole, po-
wersfull enough to put all into exceeding hazard, by force and
fraud , arms and conspiracies, (witnesse Bristol, and the late
damnable Plot against the Parliament and City) specially con-
sidering the multitude of *secret enemies*, seeming but Neuters,
intermingled every where with us , specially in all considerable
places ; (the City is not, the Parliament it self hath not been
free) and not a few, even almoft *professed enemies*, let alone and
suffered, in the very City, and much more in the Countreys ;
and too many *false and treacherous friends* in the Armies, and
every where. Besides multitudes of *professed Neuters*, ready to
fall to the enemies, where ever they shall appear stronger, and
in the mean time, affording as little help, as possible they can,
the rather because the worl of the Parliaments *exclaimed a-
gainst severity*, is *courteſie* to the ordinary usage of their adver-
ſaries against any that have in the least oppoſed them.*

6. *Our friends impoveriſt daily, without means of restauration,
disheartened by mutuall jealousies, diſdivided by differences
in opinion, diminished by deaths, and captivities, without hopes
of ransom, and few grow up in their rooms.*

7. *Forrain States and Countreys, at the beſt no friends*, while
in the mean time, Papists in ſeveral parts , afford great diſſiſt-
ance to our enemies, by contributions of Moneys, and Arms :
And ſo have ſome of our pretended Friends done too, whose con-
ſciences

sciences will one day pay them to the full for it, on earth, or a *Doff. 1.*
worse place, (or both) as fighters against God and his true Religion; and self-condemned in their own hearts, for worse rebels. Consider the *Use.*
(if we be thought by them to be so at all) then any rhetorick *Churches dan-*
can make us. *ger by sins*
Nationall.

8. *Ireland*, not onely affords us no help, but helps to wast *8. Ireland*
our Estates, our Provisions, Arms, Ammunition, while the Re-
bels there are in part furnisht from forraign States, and now at endangers,
last, threatening us also with an actuall Invasion; and at least some
of those Rebels being actually in Arms against us.

Lay now all these together, and we must needs acknowledge,
that our danger is exceeding great, and we all *in great distresse*,
in regard of the Judgments that lie upon, and threaten our
Church and Nation, and *Ireland* with us.

And now it is time, that we come to consider our Nations *2. Churches*
sins a little, as the provoking Cause of all these Judgments: danger by
For so the Prophet resolves the Question, why the sword was *sins of Nation*
sent against *Judah*, *Jer. 4. 18.* *Thy wayes, and thy doings have*
procured these things to thee: This is thy wickednesse, because it is
bitter, and because it reaches unto thy heart. To shew this, we will
scan first, how many wayes a Nation may be called *sinfull*, ac-
cording to the phrase, *Esay 1. 4.* and *a people laden with iniquity:*
And then see, whether in all those respects, our Land be not un-
deniably *sinfull*, and *laden with transgressions*.

Five wayes a Nation may deserve the name of *sinfull*.
First, when *all sorts and ranks*, that is, many in each of them, *are* *1. All ranks*
apparently tainted with finne. *tainted much.*

2. When *particular sins*, as ignorance, drunkennesse, swearing, *2. The most*
prophanenesse, (any one such notorious sin, and much more, if *tainted with*
divers) doe visibly taint the greatest number in a Nation, every *any one kinde*
where; according to the expression, Ezek. 22. Thou hast done thou *of sin.*
and thus.

3. When *any visible iniquity*, though practised but by some *3. A few no-*
few, is not at all punished, though there be law against it. This comes *torious sins*
under another phrase in the forementioned chapter, *Ezek. 22.* *In thee; in thee have they set light by Father and Mother; in the*
middest of thee, have they done thus and thus: We know the very *altogether un-*
not enquiring after *Acchan*, (there having been a particular war- *penished,*
against them.

A Sermon preached before the

Do. 7. 1.

v. 1.

Consider the
Church's
danger by sins
National.4. Laws silent,
or too weak to
restrain sin.

ning, that one such man would make all *Israel* accursed) made God charge his single fault upon all the Nation, *Israel have sinned, and they have transgressed, &c. 1 of 7.* And accordingly he threatens not to be with the Nation any more, except they found him out, and punish him accordingly.

4. *When the Lawes are too weak and slack, or altogether silent in the restraint of wickednesse.* This could not indeed be in the Jewish common-wealth, because they had lawes of Gods own making, to punish all manner of transgressions, that God would have to be punisht: But since other Common-wealths have taken to themselves (I am afraid farther then God allowes) a Liberty to count themselves free from his penal laws, it is manifestly possible, that they may be wanting in necessary laws, to suppress ungodliness; & then they make the Nation guilty of such sins, as for want of good laws are practised: In that *the Authority* that God hath given in a Nation to make laws for the observation of His divine Lawes, is not put in *execution* sufficiently. Authority, I say, sits in not making such necessary lawes, and inferiours sin in not following them with petitions and importunities for the making of them. And so all are sinfull, *the Nation is sinfull.*

5. *Much more when any sin hath any kinde of countenance, and allowance from Authority, and specially from Lawes:* and that offenders against Gods commandments, can plead mans approbation, if not *command* in some sort, of their practices. This is the *highest* and worst degree of all, not onely because it doth immediately taint the generality in point of practice; but layes a *cursed* foundation of *vitifying* all Gods lawes in any thing when it appears to inferiours, that superiours (though men like themselves) dare take upon them so to crosse Gods Authority with theirs.

And now if in all these respects, our Nation is greatly guilty of transgression and sinne against our God and Heavenly King, we are beyond all peradventure a *sinfull Nation*, and a people *laden with iniquity*; and for this, for the present I onely appeal to every ones *conscience*, that seemes to have any sense of conscience, and to the *generall complaint* that there is *every where*, of something or other in all these kindes. Even they oft times, that notoriously help to fill up the measure of a Nations wickednesse, doe yet themselves complain aloud of the *universality* of *corruption*,

Our Nation
shewed sinfull
by acknowledg-
ments of all.

corruption, and sin of all sorts, and in all sorts. Let me then take Dott. 1. them, and all others, at their own words in this, and judge them out of their own mouths (God will be sure to doe so one day,) *that they have acknowledged our Land and Church to be not only a greatly endangered, but a deeply guilty people; and so in both respects needing abundance of help, even the utmost that can possibly be afforded, by any, by all of us. And that is the other consideration, belonging to this Use; what help is proper and possible to be afforded to the Church in this her need?*

Uſe.

II.
Consider what
help may,
should be af-
forded the
Ch. ch.

1. Against the *outward* danger, *outward* help is needed for our Nation, and Church, and *Ireland* also; Counsels, purses, persons, whatsoever is ours, or can be justly procured by us, is owing, (as the doctrine hath shewed us) because it may be *helpfull*, and may be *needed* one time or other, for the Churches help.

1. Outward.

2. Against the *whole of the danger*, *Prayer* may be *helpfull*, and is altogether *needfull*, constant, humble, penitent, faithfull, fervent prayer. I need not insist on this, you have heard it already this day abundantly, and powerfully. But of *Humiliation* not only as a *companion* of *Prayer*, but also as a *Parent* or *Nurse* of it, and so as a *distinct* means of help for the Church, I must a little particularly speak; specially this being a *solemne day of Humiliation*, wherein both God and man require of us, to urge this, which I shall doe by shewing; first, what is the *nature of it*; and then secondly, the *object* of it, to what it extends, both as a *duty*, and as a *meanes*. For the *nature* of it; *Humiliation* is a *lying low*, and being *abased* at *Gods feet* for *mercy*, making first, a *hearty confession* and *acknowledgement* to *God* of 4. *things*.

1. Spirituall.
1. Prayer.

2. Humiliatio.

What it is,
1. Of *naturall extreame sinfullnesse* and *corruption*, and *particular sins*, as many as are knowne, or by *enquiry* can be found out, with their *aggravations*. 2. Of *extremity* of *punishment* thereby deserved. 3. Of *impossibility* of *escaping* such *punishment* without *Gods favour*. 4. Of *impossibility* of *obtaining* *Gods favour*, without *repentance* and *faith in Christ our surety*. 2. From all this making also an *entire submis-*
ſion and *yielding* to any *temporall correction*, which *God* *lays* or *com-*
mands, without *murmuring*, or *offering* to *free our felovs* by *ſinning ag-*
ainſe in any kinde. All this is included within the *nature* of *true* *humiliation*. Which as it is often called for in *Scripture* 'as a *duty*, *giving glory to God*, in all his *providence*, and particularly in his *Judge-* Why required.

A Sermon preached before the

Dott. 1.

Use.

Consider how
to help the
Church by hu-
miliation.

Judgements mixed with mercies, according to his *Word*, and all his *soveraigne dignities* and titles of Creatour, Preserver, Ruler, and King of all men and Creatures; and all his *glorious attributes* of Just, Holy, Wise, Gracious, Powerfull, True. So ¹ is it also frequently both in generall and in the particular parts of it, made and appointed a necessary meanes of helping a Nation; one place shall now suffice for many, *Lev. 16.40,41.* *If they shall confesse their iniquities, and the iniquity of their Fathers, with their trespass where by they have trespassed against me, and that also, they have walked contrary unto me, and that I also have walked contrary to them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity; Then will I remember, &c.* And all this the rather, because ¹ such a *Humiliation* is both most *necessary* and most *effectuall*, to make us endeavour what ever else is conduicible toward the Churches help, as specially a *holy Example*, and a *attività* for *Reformation*; of which afterwards.

2. How far it
extends, namē-
ly to
1. Sins of
Nation.

Now for the object of *Humiliation*, It concerneſ (and would though we our ſelves were both altogether innocent, and free from all personall danger;) 1. *The ſins of the Nation*, (we live amongt) endangered also by his judgement felt, or feared. But much more, when our own being ſenſibly in danger, as well as others, calls us to remember our own ſins, and be humbled for them, ſpecially being ſome way guilty also even of the Nations ſins, as we ſhall ſee anon.

2. Sins of
Forefathers
for 5. Reasons.

2. This *Humiliation* for the ſins of our Nation, muſt extend to the ſins of our Forefathers; this we finde commanded, (by way of condition to a promise) *Lev. 16.49.* and every where practiſed in ſolemn *Humiliations*, referring to a Nations good, as *Ezr. 9. Nehemiah 1. & 9. Daniel 9. Jerem. 3.* And the reaſons of this are cleare.

1. Tenants
children lyable
to pay Parents
debts and for-
feitures.

1. In that we as their *heires*, are justly lyable to punishments (temporall) for their ſins in former times. Mens Justice reuiques debts of Heires, namely the Landlords rents; and for waſtes committed againſt their leases; God may much more. This broke good *Iofiah* ſ heart, melted it into teares, when by the reading of the book of the Law, he found what arrearages he and his land were in, for the forſeitures of their Forefathers; though

Though he had begun to put himself and them into a better posture of service, and duty, toward God their great Landlord: So should we also be affected, even with the sins of our Ancestours.

2. Specially if in any thing we finde, that any worldly commodity we enjoy, is the fruit of their sin: Whereas *Humane Politicks excuse, or justify, or commend those sins, that redound in appearance to worldly security, or advantage; as the letting evill men, or evill practises alone, which might have been redrest, and suppress'd, if not at one time, yet at another, had there been a true, and through zeal for God, and faith in God. Divine wisdom commands humilation for (and reformation of, if yet to be done) as endangering evils: Therefore holy Hezekiah,* ^{2 Kings 18.} who trusted in the Lord with all his heart, after his humble acknowledgments of manifold transgressions, ventures to pull down all the high-places, even superstitious, as well as idolatrous, which all former Reformers, even *Asa, and Jehoshaphat* in their times medled not with. And holy *David*, though perhaps he had not power enough, to punish the treacherous murthers of the great Generall *Joab*, yet cannot die in peace, till he hath left a charge upon his son *Solomon*, to pay that debt for him, ^{1 Kings 2.} which therefore he carefully fulfilled without delay.

3. Yet more. It is required that we be humbled for our forefathers sins, lest, as we are too apt, we either *approve of the evill of them, (which else we could not but in our consciences condemn) even because it was their practise to do thus, and they went no further in reforming; and this we usually think excuse enough.*

Or 4. *Lest we should make it an argument also, that God is well pleased with such, and such things, because our forefathers did so, and were not severely plagued, but rather flourished in those wayes: Which also is a common pretence, for the continuance of evill practises.*

Or 5. *Last of all, Lest even after we had forsaken their sins, we should again by temptation, be drawn to return to them: Against all which, there is no better antidote (under the grace of Christ) than a sad, and serious, and oft repeated, and renewed humilation, even for our forefathers sins, as well as those of the present*

*Doct. 1.
Application.*

Consider how to help the Church by humiliations for sins of forefathers.

2. Enjoying fruit by their sinne.

3. Lest we approve, or excuse sins, because theirs.

4. Or think it, because they were not punished for it.

5. Or return to them again, after a leaving them.

A Sermon preached before the

Deut. 1. *sent generation, in our nation and people.*

Application. 1. But to all this, we must be sure to add, (or rather to premis it first in our hearts, though my method leads me to name it last) *the humiliation for our own personall sins* ; As many as we do, or can by strict enquiry know, by our selves. And this generally, for the reasons noted at the first ; Gods honour, our own reformation, and our escaping wrath, through Gods mercy in Christ.

Though reforming, or reformed.

N. B.

And this we must do, even after we have resolved, or began to reform, and also after we have reformed, how perfectly soever, and even have our pardon sealed never so sure. *That thou mayest remember, and be confounded, and never open thy mouth any more, when I am pacified towards thee, for all that thou hast done,* saith the Lord God, Ezek. 16. 63. And to the like purpose, Ezek. 36. 31, 32. Because also, while we are but *resolving*, or beginning to *reform our selves*, we may suddenly *revolt*, even to worse then before, if a *through Humiliation, shame, sorrow, and fear, keep us not*. And after we have reformed most *completely*, still *saints remain in our own hearts, (and much more many times, in others tainted by us)* which need this *artification*. *Pharaohs often revolts, and even Israels too, all blessed time, are sad confirmations of this*. We read them often *relenting*, but never *solemly making it their business, to humble themselves for their transgressions*.

3. A holy example.

3. Moreover, against the spirituall danger of sin, a *holy example*, an exact unblameable conversation may be greatly helpfull, and is infallibly needfull. St. Peter supposes, even ungodly men may thereby be constrained to glorifie God, 1. Pet. 2, and prophanie Paganism husbands converted, even without the Word, by the conversation of the wives, 1 Pet. 3. 1, 2. It shews ungodly men, that godlinesse is a possible thing to be practised as well as worded. And where it is warning, no word can do so much good, as that want doth harm ; as I shall again touch anon.

4. An active endeavour of reformation.

4. Finally, against sin and *judgment* both, an active endeavour of reformation is specially helpfull, and beyond controverie needfull. 1. Against *judgment*, as appears by the promise of *pardoning* that is, sparing for the present, Jerom. 5. 1.

If

If but a man were found, that did execute judgment, and seek the *Deut. 32*, ^{Application.} truth. And by the assigning this the cause of Gods indigation, powered out upon them, *Ezek. 22. 30, 31.* because God sought for a man that should stand in the gap, and make up the hedge before him for the land, but found none : that is, never a man of note, active for reformation : For else there were godly men, that mourned and prayed, *Ezek. 9.* but none stood up strongly for God ; that would have helped much. 2. Against *sin*, by using all the authority any hath ; As a Governor of a family, Parent, Master, Minister, or Magistrate to bring sinners to repentance, and keep others from sinning. This no man will, no man can in generall deny to be a helpfull, and necessary duty : therefore I add no more of it for the present, but shall meet with it again in some following Uses of other Points.

I now come to the second Doctrin, which is this : [*Private Doct. 2.* ^{Grounded on Text.} self-respects, prove great hinderances to most necessary duties.] It had like to have done so here with *Esther* ; it did so at the first bout, till *Montague's* divine arguments, of faith, and despair, dreadfull frights, and glorious hopes, quickned her to the he-roick resolution, expressed in the following verse. *I will go in to the King, which is not according to the Law, and if I perish, I perish.* Thus she overcame at last, and was no longer hindered from her duty : But too many are every where, as sad experience proclaims to all ears.

This turned *Peter* for a fit, from a *Champion of Christ in the garden*, to a *Renegado* in the Palace. It was not indeed a necessary duty indeed to follow Christ thither at that time : Not perhaps, to make answer at all to the questions then put to him, if silence would have satisfied. But it was absolutely necessary for a Disciple of Christ, not to deny his Master any where, much more, not to forswear him, with cursing and banning, that he knew no such man, but contrarily to profess himself his, if he could not without such horrid lying conceal it ; yet this private self-respect put him upon, not only to neglect his duty, but to do quite contrary. He conceited that the naming of his Master, would at this time endanger his own personall safety, and if he denied him, he might escape unknown, and untouched out of the high Priests Palace, what ever became of his Master. And

A Sermon preached before the

Dott. 2.

Self-respects
hinder most
necessary du-
ties.The Jews ne-
glecting the
Temples build-
ing.

now, though every one curses not, or swears like him, yet have not too many of us our fits, when we come into malignant companies, too like this?

This also was the very thing that delayed the building of the temple so long, till God by punishments and severe chidings, forced them out of it, *Hag. 1.* compared with *Ezra 4.* Indeed at the first, the adversaries, under colour of the Kings Commission, made them to cease by force and power; but afterward it was merely the Jews base self-respects that hindered it: For the truth was, neither the adversaries complaint to the King was against the Temples building, but against the Cities, and accordingly his Decree mentions not the Temple, but the City. They (the enemies) spited the Temple chiefly, as looking at that (as it was indeed) as the pledge of the Jews welfare: But that would have born no colour for a complaint, the Jews having had Cyrus his command for it; therefore they abuse the King with the noise of danger of rebellion, &c. and so surreptitiously get a Command from him, which they abuse, to make the Temple-work to cease. Thus far *Ezr. 4.* Now *Haggai* tells us, that after this, the Jews being able better to brook the want of the temple, then of houses for themselves to dwell in, do for all the Decree, try their adversaries courtesies, and fall to building of houses for themselves, which was indeed properly to build the City, (which the other was not) and then finding their enemies take no alarme at that, they proceed to make them gorgeous and gay, fall to building them, while they let Gods house lie waste, and say, *The time is not yet come for the building of it*; nor never would have come in their conceit, if God would have held his peace, and his Prophets been silent, as long as there had been a shadow of an adversary, that had a quarrell against the Temple, and so against them, when they should offer again to go in-hand with it.

Confirmed by
Reasons.Reason 1.
Self-love
prevails in
most;

What now are the Reasons of this briefly?

1. The general corruption that is in all naturally, namely self-love, which makes men self-idols, and self-idolaters. This is the great cause of the perillous times foretold, v. *Tim. 3. 1.* Men shall be lovers of their own selves, even professed Christians would be so, more notoriously then formerly. Yer before that, St. Paul sadly complains of the generality of Christians, (even Teachers) *All seek*

seek their own, not the things of Jesus Christ, Philip. 3. 21. This *Doth*, ^{doth} wholly possess the most (sc. all that are not truly regenerate) *Self-respects* and *saints* the best too much, and too often. Hence all Christ's *hindet most* Disciples forsake him and flee, when he was apprehended, *Master*, ^{necc. Gary doct.} 26. 56, and all Paul's friends, every one of them forsook him *Taints all.* at his first answer, and no man stood by him, 2 Tim. 4. 16.

For —

2. *Worldly experience teaches, that men oft escape by not being too* *Reaf. 2.* *forward, and sometimes even advantage themselves besides,* He that *experience* forbears, is sometimes hid; and enemies sometimes, will hire of backward-*ness* *even to Neutrality.* At this bait, a self-lover cannot but bite; and upon this condition, he will never stir hand nor tongue, for the Church, or Christ, or God, or anything. Contrarily —

3. *There are also many experiences that the most forward in any* *Reaf. 3.* *Cause of danger, are oft lost, and hardly escape.* They run more *Of forward-* upon the mouth of danger; provoke the enemies rage more, *ness hurtfull,* in hot blood, and their malice in cold blood, and their fear too, which makes them endeavour their destruction above other men. This no self-idler can abide to think on, and much less to adventure, how necessary soever it be he should, and though he do appear somewhat on the Churches side.

4. *Sometimes meer laziness and sensuality, renders men cowards* *Reaf. 4.* *as well as fear, and keeps them from publike services of any* *kind, that must cost them any pains and sweat, and interrupt* *them in their ease and pleasures, which they love more than they* *do God, (and therefore much more than they do the Church)* *even those, they have a form of godliness, but they deny the power of* *it, as the Apostle speaks also in the forementioned, 2 Tim. 3. 5.* *The power of godliness would carry them on to all Endeavours* *for God, and his Church; But the form, will no further then* *may stand with their pleasures, and that is very-very-little in* *any time, specially in the times of the Churches dangers.*

5. *Covetousness makes many negligfull, and cowardly, as well as* *Reaf. 5.* *anything.* All activity usually is costly, and their Money is their *So doth cov-* life, at least their vitall spirits, their life-blood; therefore if *tausness.* they must part with much of that, they grow faint, like men that have lost much blood, and even the very fear of it, strikes them into a kinde of swoan. They may then with better to the

Churc^h then to the adversaries, for the right of the cause, or in the generall. But if they can but fancy a hope that they shall keep their goods, if the adversaries should prevail; the Churc^hes party shall sink and starve, before they will part with much to save them, if they can tell how to keep it.

Reason. 6. Yet again, some can serve their covetousness, and ambition, and other lusts much, by seeming to do something, but not their utmost, that they may still be employed. So unfaithfull Lawyers, oft prolong Sutes, to get more Fees; and hard-hearted Chirurgions torment their Patients with delays, that they may get more for their Cures: And so the complaint is, that *Commanders and Captains* do in their Profession, with dead payes, and false musters, and slow proceedings, losing opportunity. It is charged upon *States-men* too, in their Profession to have this Art. Undoubtedly, the spirit of this, is mightily in the world, where opportunity is to advance it; though with the disadvantage of the Church alwayes, and sometimes the hazard of her utter ruine.

Reason. 7. Envie also sometimes is deeply guilty of neglect of duty. Others (they think) being Chief in the Employment, are like to be Chief in the thanks, honour, and reward: This those that *date on themselves*, their own wisdom, and worth, *scorn, and hate*; and so refuse to do any thing, or at least, do as little as they dare. So was it probably with the Elders of Succoth, and Peor, each of them thought himself as good a man as Gideon, and therefore would not afford him and his weary men, the least relief in their victorious Progress. Certainly, this made the Ephraimites quarrell with Jephtha, even after they had neglected to help him, *Judg. 8. 3.* And this made Israel so ready to revolt again from David, upon Sheba's traitorous blowing the Trumpet, *2 Sam. 20.* because they thought the men of Judah would have the greatest thanks for bringing the King back, *cap. 19.* Only once to shew that no person is so venomous, but God can extract good out of it: This *viper of envy*, while it meant to sting the Apostle to death, joyned with him in preaching the Gospel, for which in despite of its devilish intention, he rejoices aloud. But ordinarily, *No disposition is so barren of all good, or fruitfull of all evill, as this cursed root of envy*, so blind a child is one that

8. Upko

8. Unto all these must be added, that the *lusty*, and *fancies* of *Doct. 2.* *many*, *make them fear the Churches prosperity*, as well as the *enemies* *Self-respects* *triumph*, and therefore they will in no wise put to their *owne strength* *binder most* *in her behalf*, *lest she growing strong*, *should too much curb their wild* *necessary du* *fancies*, *and unbridled lusts*. Like unruly children, that desire *cies*. *not to see their Mother recover any weaknesse*, that they may *Reason, 8.* *the more freely run up and down without controll*. This pro- *Liber. iner* *vokes not a few even to be enemies to Christ and his Church*, *spiritus & the* *Psal. 2. 1,2,3.* *The fear of his bands and cords, tying them too* *Churches pros* *firmly*. *Much more then doth it cause neglect in too many* *perity.* *of those that still professie themselves friends*.

9. Finally, *All this flowes from that earthly-mindednes* *that is in all men naturally*, *(and too much of it in all still upon earth)* *that they only, or chiefly, regard things present and sensible*, *and prefer them before things spirituall and eternall*, *though never so earnestly*, *and plainly promised*, *and threatened*. *Faith is not ever active*, *and when it is not (or where it is not at all)*, *many wordly considera* *tions*, *as present and sensible*, *must now over-rule to hinder spi* *rituall activity*, *and hazarding ones self to the utmost*. *Only* *Reason, 9.* *faith in its vigour, makes a man of a true publike spirit*; *Like* *Moses, Numb. 11. and Exad. 32. and Numb. 14.* *who not on* *Earthly-min* *ly was not content to be happy alone in Pharaohs Court*; *but* *deedness re* *not in Gods favour*. *A piece of self-deniali, next to miraculous*: *But there never arose such another Moses, the world is genera* *gards only* *ly quite of another temper*.

Therefore the third Point comes seasonably in, to correct, at *Doct. 3.* *least in part*, the infection of this pestilentiall *infidelity*. The Point is this: *[Those whose private, and self-respects binder from* *the Churches help, can have no assurance, that they shall escape more* *than others.]*

If *Mordocai* spake sense, this is a certain truth. *Esther* was *Grounded on* *in no humane danger*, *at least not certainly*, *or like others*, *be* *the Text.* *cause not known to be a Jewesse*, *and so within the Decree of* *destruction*. *And who that had known it, durst discover her*, *when he could not be assured*, *but that the King, not intending* *to include her*, *would for his Honour and Loves sake exempt* *her*, *what ever became of all the rest*? *But for all that*, *Mordocai* *warns her not to presume upon that*, *so as to neglect her duty*, *even*.

A Sermon preached before the

Deut. 32. 18. **S**elf respecters not assured to escape.

Confirmed by Reason.

Reason 1. None can escape but by Gods leave.

1. God orders all things, and they must have his favour to escape, or else nothing will serve their turn; *Prov. 29. 26.* *Mary seek the Rulers favour, but every mans judgement comes of the Lord.* If he give sentence against any man, (or woman) in vain shall men absolve them. *Saml spared Agag, and Agag concluded that surely the bitterness of death was past;* but God had said no such thing, & *Samuel caught him another desson.* Let men go, or climb, or flee, or hide themselves any where, in Heaven, Earth, or sea, there is no escaping from Gods revenging hand. *Amos 9. 1, 2, 3, 4.* Though men say with those scornfull men that ruled in Jerusalem, *Ezay 28. 14, 15.* *We have made a Covenant with Death, and with Hell we are at agreement,* when the overflowing scourge shall passe through, *it shall not come unto us, for we have made lyes our refuge, and under falsehood we have hid our selves.* Yet if God be not willing to have them escape, heare this sentence and prediction what shall befall them: *The hiale shall sweep away the refuge of lies, and the wasters shall overflow the hiding place, and your covenant with death shall be disannulled, and your agreement with hell shall not stand;* when the overflowing scourge shall passe through, *then ye shall be trodden down by it, &c. to v. 23.* All their hopes shall be disappointed, their supposed friends proveyers and enemies, and the evills they promised themselves should not touch them, shall utterly overthrow them. He denies God to be *Almighty,* that confesses him not able to effect this. Few deny it in words; but few think of it in earnest in their hearts: specially such self-Idolizers as we are now speaking of.

Reason 2. Such provoke God more then ordinary sinners.

2. But to this must be added a second consideration; *That their neglects of duty for the Churches help in time of danger make them more lyable to Gods displeasure then ordinary men, ordinary sinners, Amos 6. 1, 2, 6, 7.* *A moe is to those that were at ease, and put the evill day farre from them; and drinke wine in bowles, and were not grieved for the affliction of Joseph;* (so farre from helping them,

that-

" that they were not troubled at their miseries) Therefore shall Doit. 3.
 " they go Captive with the first that go Captive, &c. So Prov. 24.13, Self spectators
 " 14. If thou forbear to deliver those that are drawn to death, and are not sure
 " those that are ready to be slain, (If a man afford not his help, to re- Observe this
 - leue innocent persons from the cruelty of those that would but- well.
 - cher them, or starve them, or the like) If thou sayest, Behold we
 " knew it not, / we knew not that they would be, or were, so bar-
 - barously used, when yet they did sufficiently know it, or might have done, if they had been willing to have informed them-
 " selves) Doth not he that ponders the heart, consider it ? and he that
 " keeps thy soul, doth not he know it ? and shall not he render to every
 " man according to his works ? Every one hath sins enough at all times, to enwrap them in common calamities. But by the former Points it appears, that they are specially guilty of great sins, for their very neglect of help of their brethren in danger. Therefore Moses upon this supposition, first chides, and then earnestly threatens the Reubenites, Gadites, and Manasses on the other side Jordan, if they did not help their brethren in their wars against the Canaanites, You have (then saith he) sinned against the Lord; and be sure your sinne will finde you out, Numb. 32. 23. A man had better have his most deadly sworn enemy, in the height of his greatest rage, finde him out, than his sin to finde him out. God can, and oft doth, preserve from the one, but from the other nothing shall, or can: For then Gods vengeance hunts, and pursues such men, to their inevitable destruction. For

3. The causes of their neglects are all base lusts, such as at any time, if there were no service of danger to be undergone for the Church, would provoke God against them to their destruction: Revel. 21. 8. The fearfull, are in the forefront of those that shall be cast into hell. And Mark. 8. 35. Whosoever will save his life, shall lose it. And Phil. 3. 19. Their end is destruction, who minde earthly things. And 1 Tim. 6. 9. Covetousnesse drownes men in destruction, and perdition. So ambition, sensuality, envie, and self-love, have all their severall brands, and threatnings sufficiently. The refusal to have Christ to reign over them (which is in the advancement of his Church) himself calls enmity, and dooms to damnation, Luk. 19. 27.

Reason 3.
 Their base
 lusts deserve
 punishment at
 all times.

A Sermon preached before the

Doct. 3.
Self-respecters
not sure to
scape.

And plainly, *The Nation and Kingdom, that will not serve the Church (in prosperity) shall perish; Yea, that Nation shall be utterly wasted, Isa. 60. 12.* How much more then any particular person? and specially, that will not venture themselves for her help in danger? For also—

Reason 4.
Their fairest
excuses are but
sprouts of cur-
sed unbelief.

4. Their fairest excuses, *The improbability of doing any good to the Church by their endeavours, and probability of prejudicing themselves, if stood upon, are nothing but the sprouts of cursed unbelief, dishonourable to God, and to his Promises made to his Church, and her helpers, as the following Points will help to illustrate.* Mean time—

Reason 5.
None gounder-
der so strong a
guard as in
the Churches
service.

5. This will particularly adde a confirmation, *That no man goeth at any time under so strong a guard, as when he ventures himself to the utmost of duty for the Church.* They are then questionless in their way; and *He shall give his Angels charge over thee, to keep thee in all thy wayes, & in their bands they shall bear thee up, lest at any time thou dash thy foot against a stone, Ps. 91. 11, 12, And Ps. 34. 7. The Angel of the Lord encamps round about those that fear the Lord, and delivers them.* To end this, consider, I pray, what occasion was it, that brought *Elisha* in danger, for which he had an host of Angels to guard him, *King. 6. 17. The mountain full of horses and chariots of fire round about him.* But when he had done the people of *Israel* speciall service, & thereby had provoked the King of *Syria*, namely by warning of his secret plots & ambuscades against Gods people, for which he sent an Army to apprehend him. Not but that after all, a man may lose his life in the Churches Cause, (else also it were no such virtue, or valour) but as he is not hurt by that, (a Christian is not) so may he as soon die in his bed, and sooner; which makes his finne, in refusing to venture his life, so much the greater, and his danger, in time of danger, so much the more deadly. Besides a further danger afterward, though both he and the Church escape for the present, as our first Point gives us to understand, and to which I shall now proceed, leaving the fourth till afterward, because I will make the application of the second, and third, already dispatcht, and of the first all together, and reserve the two other Points, as the comfortablest parts (with their Applications) to the close of all.

The Point then to be now handled is this,

[Thought

[Though the Church be delivered another way, yet a destruction Doth. 5. is owing to them and theirs, that have neglected their utmost endeavour for her help.]

This is a second blast of judgment, against ungodly neglect of so necessary duty. Before we heard, That if the Church, or any of her members fall, such are in danger (more than others, rather than less) to perish too. But this is worse. The Church may escape, and shall infallibly, to the utmost extent of Gods promises; but however they and theirs shall perish, that have been wanting to her. This is most plain in the Text: Plainly ratified, by the curse denounced against *Meror*, *Judg. 5.22*, even after the victory gotten, and the enemies destroyed: And by the vengeance executed on the Elders of *Succoth*, and the Inhabitants of *Penuel*, *Judg. 8*; also after the victory and deliverance: And once more upon the Inhabitants of *Jabesh Gilead*, for not helping in the execution of justice against the wicked delinquents of *Gibeah*, and their abetors of *Benjamin*, *Judg. 21*. and this also after the work done. In this latter, I deny not, but there was too much cruelty used to the women and male children of *Jabesh Gilead*. But all was just with God; as besides, that he never punishes any too much (and yet he rules, and over-rules all) the reasons of the Point will presently clear. But first, I must interpose a few words of Explication. The 1. is, that by saying, Destruction is owing to them; Nothing hinders but God may take his own time for payment. He may justly do it presently, and is ever able when he hath a will to it; and so in any time of their lives: Or he may stay till their death, and reckon with them once for ever, (which is worst of all for them) according to *1 Pet. 3.9*. *The Lord knows how to reserve the unjust to the day of judgment, to be punished.* 2. This (as all other sins) is pardonable; and actually pardoned, upon true repentance, and faith in Christ our Surety; and so the destruction may be altogether avoyded. 3. But if God do afford pardon, he usually makes such, who have been in any punishable degree guilty, feel some smart of their uncowardness, whereby also he makes way for their reformation, and warns others; as he did for their neglect of building the Temple, *Hag. 1. & 2*. 4. The destruction that the Family, and Friends of the offenders are enwrapped in,

Destruction owing to not helping the Church.

Grounded on Text.

Exemplified by the curse of *Meror*.

And judgment on *Succoth* & *Penuel*.

And *Jabesh Gilead*.

Explicated.

1.

2.

3.

4.

A Sermon preached before the

Doct. 5. in, is onely temporall; unlesse they be guilty of the same sinne, Confirmed by or the vengeance of God reckon with them also for their ungodliness, in other respects. And now the Reasons of the Reasons. Point, will set it out fully.

Reason 1.

Their sins not lessened, by Gods over-ruling grace delivering his Church another way, nor by others faithfulness, whom he hath made use of to deliver it. Indeed upon repentance, either and both are matters of comfort, (as Joseph speaks of Gods over-ruling his brethrens wicked malice against him, which was worse then neglect can be, Gen. 45-50.) but both set out the more the shame of such neglect in it self, because God meant to deliver his Church, and others ventured themselves for it, but they would not; And so their destruction is a due debt to them, who would not pay the debt of their endeavours.

Reason 2.

They are unprofitable servants.

2. The Parable of the Unprofitable servant, dooms such most dreadfully, *Math. 25.* The Master left nothing, and the fellow-servants were diligent, and gained with their talents; yet his neglect cast him into utter-darknesse; notwithstanding the imputation upon his Master, of being an austere man, which is reported upon him, and made an aggravation of his fault. We shewed in the first Point, that all gifts, and abilities, and authority, and all, are all Gods, and are disposed by him, and intended for his Churches good, and so for his own glory. They then that have not so employed them, have been sacrilegious, by perverting them to their own private use. Such have been dead members, having been altogether useless, and so fit to be cut off; or worse then dead, disappointing, and putting to pain, both at once, like a broken tooth, *Prov. 25.19.* and so it is fit to be rid of them. They have been barren trees, fit to be cut down, even for cumbering the ground, *Luk. 13.7.* And *Mar. 11.13.* we read of the fig-tree cursed, even because it was a late-ward tree, and came behinde the usuall time of other trees. So every way is it most just with God, to deal with such persons as have not been fruitfull for the Churches help. And particularly, if any pretend, and professie extraordinary zeal, and forwardnesse, and yet have secret reservations, and give not God, and his Church all, even though they pretend so, and would have the credit of so doing;

Let

Let them remember the direfull vengeance on *Ananias* and *Dost. 5.*
Sapphira his wife, for such *hypocrify*, *Act. 5.*

3. Destruction is owing to those that help not the Church in danger; *because they that forsook her in extremity, are altogether unworthy to rejoice with her in prosperity*. This is reserved by promise only for her mourners, and helpers, *Esay 57. 18, 66. 10.* and *Psal. 122. 6.* *They shall prosper that love her;* No love in such as forsook her when she had most need of their help. Therefore they may be justly deprived of the comforts of her Mercies which she finds at last. *He shall have judgement without mercy, that hath shewed no mercy, Jam. 2. 13.* Spoken of not relieving the necessity of particular Christians in poverty and want, as the context before and after shewes. How much more then will this fall heavy upon the forsakers of a *Nation of Christians?*

4. *Unless God convert such effectually, by an inward work, Reason 4.* bringing them to speciall repentance for their sinfull neglects; *Though they may after shew great affection and zeale for the Church in her prosperity yet they still bear false and treacherous hearts, & would betray the second time in like extremity.* Therefore the *law* did wisely, that they would not suffer the *Samaritans* to build with them, *Ezr. 4.* For that their fashion was to *claim kindred of them, when they saw the Jewes in favour and prosperity, and contrarily to renounce them when they saw them in a low condition.* Such Hypocrify God abhors, and owes them a vengeance for it. *Ezr. 4. 10. 11.*

5. *Even during the Churches prosperity, they will never doe God and the Church any faifthfull service: But only still broke for their own lusts.* This God discovers from the first, (men sometimes see it a while after:) And therefore sometimes in graciousnesse to his people whom he hath delivered, and is about so reform farther, he takes away such drosse, and purges away such tinne, (such reprobate silver) as they are cald, *Jer. 6. last*) which may well be understood of personas well as things, as the next words also help to confirme, *Esa. 1. ver. 25, 26.*

6. Gods jealousy for his Church, both in reference to the evills that they have been accessary to, in not helping her; and to prevent others from following such ill example hereafter, will not suffer such to escape altogether scot-free. God saw more evill in their wayes and heart, then man could, *he saw*

Destruction owing to not helping the Church.

Reason 3.
They that forsook the Church in extremity, are unworthy to rejoice with her in prosperity.

Reason 4.
Unless converted, they will betray again.

Reason 5.
They will doe no faighthfull service the while.

Reason 6.
Gods jealousy will not beare with them.

A Sermon preached before the

Deut. 5.
Destruction
owing to not
helping the
Church.
Observe this
well.

upon the same principles urged by stronger temptations, they would have proved enemies, though now they were only Neuters, or false and hollowhearted, left-handed friends: It is I say, but the same principle of wicked selfe-love, wrought upon by Satan, and men, with other opportunities that makes some men Neuters, and others desperate enemies, which God seeing (though men doe not, or will not, or cannot,) counts all such a generation of vipers and a brood of Serpents, and devotes them to destruction. Yet even the omission of duty is directly threatened with damnation, Mat. 25. And if some did not smart sometimes even for omissions in this world, the Church would have a great many fewer helpers then now she hath.

Reason 7.
They sin for
their children,
&c. And cor-
rupt them, and
are punish'd in
them.

7. Finally, the extending of this destruction (by God) to the families and friends of such as help not his Church, is most just, whensoever he pleases so to deale; (and that according to the proportion of humane justice in many cases) 1. Because Men oft forbear their duties for their children and posterities sake, as well as their own, and so they stick not to say oft-times. Therefore their children shall pay for their neglects together with themselves. 2. They oft engage them according to their capacity in the sinne, as well as themselves, and train them up (even from children) in Neutrality and Lukewarmnesse, and a spirit of selfe-love and selfe-seeking; therefore God cuts off sometimes the children too, as a corrupted generation. 3. At least because men take themselves to be punished in their families and friends ruine: Therefore that the feare of that may help to antidote them against the sinne of neglect, and provoke them to the utmost of duty; God both threatens ever, and punishes sometimes the families, and friends, as well as themselves. And so I have dispatched the doctrinall part of this point also. I come now to a joyn'd Application of all the three points together, which will afford a three-fold Use. 1. Of Examination. 2. Of speciall and re-inforced Humiliation. 3. Of Exhortation. All which have relation also to the first doctrine of all, as will easily appear to any obler vant minde. To begin with the first,

We have here a just ground of Examination of our selves every one of us, how farre we have helped the Church in her distresse and danger; and whether any selfe-respects have hindred us more

Use 1.
Examinations
how far we
have helped
the Church in
her distresse,
or neglected
it, and why.

more or lesse: And this will dispose us to Homiliation, and afterwards to Reformation and amendment, specially the more faults and the more aggravations we finde in our selves. Of whom we ought in this case to be most jealously inquisitive even more then we need be of others; and yet those that are publike persons (whether Ministers or Magistrates) seeing wrath upon a Nation, and so setting upon a Reformation, of necessity, ought to make as much enquiry after others also, within their spheares, as they can. But let me speak chiefly to every ones conscience for themselves in particular.

Herein according to the help we might and should have afforded, shewed in the former use, let us examine, 1. *What outward help we have neglected*, particularly since the late greatest dangers of our Church and Nation, and the calamities of Ireland: And let our consciences withall tell us what we intend & resolve to do, in case more should be needed. Which as it may clear many very much, though they have not yet altogether ventured so much as others: so it may condemn those greatly, that may seem to have done a great deal. If any thinks what he hath done or ventured for the Church, a great deale; so as he grudges and shrinkes at any more offered to be cald for, what need soever there may be: If any man think ought lesse then all, enough, he hath yet done as good as nothing in Gods account; Whether it be fear, or covetousesse, or sensualitie, or any other lust that causes him so to stick, of which the Doctrines and Reasons forementioned may convince him, if he will throughly lay them to heart as he shoule.

2. Let us next examine, *how we have prayed*; what speciall helps, suitable to the Churches speciall dangers, we have that have prayed way afforded. And if we find neglects here, (as I much doubt all or most may) either in omissions, or in sleight performances: Of these specially relating to secret prayers, and when others have prayed in our hearing publikey or privately: there can no possible cause be given, but our wretched corruption, prophanenesse, uncharitable want of compassion, stupidiety, and unbelief, and such like, too too far prevailing lusts; which make our neglects very culpable in Gods sight, and so should they be in ours.

3. Let us next examine, *what example we have shewed*; whether

Application
Use 1.
Examination
about helping
the Church.

1. What out-
ward help we
have afforded,
Or doe yet re-
solve if need be
or think
much to think
of.

2. How we

3. What exam-
ple we shewed.

A Sermon preached before the

*Application
Examinate.*Three sorts
guilty.1. Professed
Libertines.

ther we have helped the Church any way effectually in this, or contrary. Here let me speak a word to three sorts among us,

1. Some there are, I am afraid too many, that are as far from helping the Church against sin by their *examples* in the least, as the professed enemies are from helping her against their own *companions*. There are men who in stead of professing godliness, (which yet in spight of their hearts, their very baptism and name of Christians, and comming to Church cannot but continually profess) do little lesse then openly profess *Libertinisme*, & who make it their boast, *that they are not of the preciser sort*, as they scornfully term them. Such though without any solemn examination they may and doe know their own *practices*; yet I wish that they would but even this day, and this hour, by light of the former Doctrines and Reasons examine *the guilt* of those *practices*, and the displeasure that hangs over their heads, even for the *mischief done to the Church and Nation hereby, instead of the help they owed*. And with them —

2. A second sort no lesse guilty, if not rather more (and indeed more in some respects) are those, who thongh they *desire to make a speciall shew even of Piety and conscience*, and goe under the name of *Professours*, (as the phrase hath been much, and is yet still partly among us) doe yet notoriously and scandalously *live in one ill course or other*; being known by such as live near them, and branded, as covetous, false in their dealings, filthy, riotous in some companies, devilish in their families, and the like; to the great reproach of Religion among all those that know or hear of their ungodly and loose behaviours. These also need not so much examine themselves *about their practices*, which they cannot be Ignorant or almost forgetfull of, *as about the wickedness of them*, even in reference to the Churches prejudice, and danger thereby, they being her great shame and disease, and most undeniable causers of her judgements; and therefore lyable to the most exemplary severity of God in his judgements, presently or at what other time he shall please to reckon with them for it. But besides both these there is yet —

3. A third sort, whom I must also call to examination, and herein I shall exempt none, though I shall now accuse none particularly, whom their conscience accuses not, yet let me ask even the

3. The best in
some degree
give some ill
example.

the best of this Assembly, even those that have the greatest reputation of Honest, Conscionable, and godly, but one or two question. 1. You are (and that deservedly) well esteemed of in the generall, yet for all that doth there not lye upon you some unhappy note of reproach. a [But] of some ignominy? *A good man, But, too eager of his pleasures. A zealous man, But, too self-willed. A religious woman, But, too much given to the fashion, and world. By pomp, and bravery.* If I durst tarry upon this point, I could make many more unhappy instances in this kind. But let me in one word, put it home to every ones conscience, by the second question. Are not the best, at least sometimes, *guilty to themselves*, of such outward miscarriages, as were it not for the *Doctrine of the Saints infirmities*, it would shame and dishearten them utterly? But though by that doctrine and the grace of Christ, they may indeed well thinke themselves discharged of thole miscarriages in regard of guilt, redounding to damnation; yet let me charge them back upon them thus farre, as to call them to examine the *offence* of such infirmities this day, as things that besides the personall evill of them, have done *mischief* in the example, and hardened *some sinners*, and multiplied *many sinnes*; while 1. Some thereby take liberty to themselves, to practise the same evils often, which they saw in them but once, and to practise others upon this pretence. *Such have their sins for their turn, and this is for mine.* 2. Others to *reproach all religion* as hypocrisie, even for such a *single infirmity*. And 3. others again, call their enormous customary sinnes, *infirmities*, and will count themselves children of God for all that, as supposing those in others in whom they saw even once such an infirmity, to offend so often, or in other kindes: And so by one root of bitternesse springing up (as it is *Heb. 12. 15.*) many are defiled, and many more may be. And all is mischievous to the Church, in stead of helping it in its time of need. *and doth a great deal more to bring her downe*, and I have one piece of Examination more, to put to every conscience; which is, what help we have afforded the Church, groaning under the burden of sin, by *endeavouring an effectuall reformation*, according to our *utmost strength and authority*, whether Domesticall, or Friendly, Ministeriall, or Magisteriall. *and Domesticall: We should (all that have families to govern)* 1. Domesticall

Application,
1. The
Examination,
what examin'd
we have
shewed.

Mischief of it
to the Church

1. It multi-
plies sins.

2. Reproaches

religion.

3. Hardens
self flatterers.

3. What endeav-
our of refor-
mation for the
Churches help.

4. Domesticall
and Friend-
ly, Ministeriall
and Magisteriall.

1. Domesticall

A Sermon preached before the

Application.
 Examination
 Gen. 18.18.
 Josh. 24.15.
 Psal. 101.
 Rom. 16.
 Col. 4.

In reference
 to servants.

To children.

2. By authori-
 ty of friend-
 ship.

have done like *Abraham*, *Command our children, and household to keep the way of the Lord*; Like *Iesha*, to *resolute, that not we only, but our house shall serve the Lord*; Like *David*, to *endure no deitfull persons, tellers of lies, any wicked ones, to abide in our houses, in our sight*: But to make our Families *Churches*, as it is phrased of sundry Saints in the New Testament. But will our conci-
 ences now say, *We have done so?* How many are there, whose
 servants are ignorant, while themselves abound in knowledge, and
 even while they keep Ministers in their houses too? How many
 who while they go to *Church*, their servants either *stay at home*, or go to the *Tavern*, or perhaps *worse* places? Their *Cooks* specially seem priviledged to keep no *sabbath*, take no other
 care of their own *souls*, then by providing *meat* for their *Masters*, and the Families *bellies*: And their *Coach-men*, and *Foot-men*, serve God sufficiently, if they *looke to their horses* at the
Church door? How many are there, whose servants notoriously
 scorn that holiness their *Governours* seem to *professe*; or at least
 make not so much as a *shew* of regarding it? Who have some
Family-duties, when they are at *leisure*, and half their *family ab-*
sent, and at such *unseasonable* times at *night*, as more then half
that half, are *asleep* most of the time? How many, that never
 think of being so much angry that their servants offend God in
 any thing, as when they offend them, or putting so much weight
 upon *Gods commands*, in any thing, as they do upon *their own*?
 How many, whose *children* are very, very little different in out-
 ward behaviour, from those, whose *parents* make no such *shew* of
piety as they do in any sort? The *Daughters*, in idleness, bold-
 ness, pride, and pomp. The *Sons* in *lasciviousnesse*, according
 as their fancy leads them? How exceeding few are otherwise? I tremble to think, and dare not (because of the time) enlarge
 my self to exprefie, what wofull deformities there are in *Christians*
families, and therefore how little help such afford the *Church*,
 and specially, what will become of the *next generation*, if things
 hold on as they do. But yet, though but a little any where, yet
somes there is doubtlesse, of care to *reforme families*, and keep
 underthere.

2. May we hope the like of *any endeavours* towards
 friends? We should have shewed the truest friendship to the foul,

not to suffer sin upon them; at least have shewed our selves grieved Application.
to see them sin. But will our consciences say, we have done this? Use 1.

Can we name those, that have in this kinde been the better for us? Or if some are, had we power with us more? Have we so much as tried in any whether they would endure a reproof? Have we ever ventured to lose them, rather then they should lose Gods favour, or their souls, or the comforts of a good conscience? Examination
What help to the Church, by endeavouring to reform Levit. 19. 17.

Have we ventured to have them say, We have sinned, because we would not, (could not) forbear to crosse them in their wayes of evill? Alas, alas! where is this to be found? And how little help hath the Church had from us in this regard? I find in their good temper, would even fight with their brethren, (that had a great while fought for them) rather then their sin should endanger the Church generally, and offer also to give them a fifth part of their lands, to hire them not to sin. Josh 22.

3. What shall I say for my own profession? God be merciful unto us, to the most zealous of us, that we have afforded no more help publicly, by crying down all sinne, in our own Congregations, or others: Even upon dyes of Publike humiliations, how little do we preach against sin. And then, for private, 3. By Ministers
Publikely. Privately.
Oh the wofull neglect among our own people at home, or friends abroad! We are afraid to provoke them, to lose them, to be losers by their disfavour, to incur danger by their displeasure. We are afraid to discourage them now, if we should denounce Gods judgments for their sins, and to arm Malignants with reproaches, if specially we preach against the sins of Professors. But did Gods Prophets forbear ever for either, or both these causes? Or is the Church helped, by the courage of those against whom God is angry, for their unreformed lives? or credited by our silence, when their misbehaviours make a loud noise? I must say, (as Remember he) When we all have preached Repentance, as much as we have this, preache first Confidence, and then Faith, we shall be reformed and saved; and I doubt not till then. And that men receive it full from some few, or are displeased with some few words from any, it is because we all use them to so little; and in all help the Church little: whereas we, of all others, should be ever her principall helpers against sin. 4. By Magistrates.

4. Finally, Magistrates should have used their utmost Authority.

A Sermon preached before the

Application. thority to suppress *sin*, which oppresses the Church. I need not ask in most places, whether this have been done :

Use. 2. I fall rather upon the second part of the necessary *Application* of our foregoing *Doctrins*, concerning the duty of helping the Church, and the sin and danger of neglecting it, which is to call us all to a serious and sad *Humiliation*, as many as have been remembred by their consciences of any neglects, specially *willing*, and most of all *customary*. To *humiliation*; I say, as for our own most *secrets*, and personall sins, so for all our *guilts* of not helping the Church, as we might, and ought; and for all our *Nations* sins, (even those of our forefathers) together with the judgments lying upon the Church and Nation, and hanging over us. We are to be *humbled this day*, even for our want of *humiliation hitherto*, wherein I much fear, the best of us have been too *defective*. This is a day of learning it, *God and man have commanded the preaching of it*, (specially on these *days*) as well as practising it, and of practising it, as well as learning it. I have a little taught it this day, and would now fain work the practise of it, upon my own heart, and yours. Let us then, I beseech you, fix our mindes upon our sins, personall, and nationall, and the *deserts* of them, that Gods glory may now be advanced, by our thoughts of both, quickned by the apprehension of our calamities, as it hath been dishonoured by our former sinfulness; Remembering specially the Apostles argument, 1 Cor. 1. 31,32, spoken indeed of a particular case, but one more neerly concerning our *Nation*, then any other Reformed Church, perhaps in all the Christian world, (as I shall touch by and by) as undoubtedly applicable generally to all sins. If we would judge our selves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

Let us then acknowledge for our selves and our Nation, that according to the late *Covenant*, ordered to passe through the Kingdom; [Our own sins, and the sins of this Nation, have deserved the judgments and calamities that lie upon it.] Which that we all may do the more heartily, and humbly, let me now present you with a brief Catalogue of some more *capital* Nationall sins among us; and then once more, minde you somewhat further of Gods heavy wrath, greatly declared against us in his judgment

Specially this
being a main
duty of the
day.

And there be-
ing so much
cause.

ment for these sins. And then see, whether we can chuse but *Application.*
be exceedingly bumbled both for the one, and the other, now *Use 2.*
and hereafter.

Here I reckon, to begin with, *against the first Commandement,* Idolatry, Ignorance, and Atheisticall scorning of all Religion, conscience, and civill honesty.

The first of these *Idolatry*, the sinne that is most *formall high treason against God*, is aggravated in our Nation and Kingdom, since the Reformation, by the continuall plottings of *idolatry*, *Pacists, traitors unto our Kingdom*, which (together with the great danger we have been in, and are specially now at this day, by their conspiracies) are at once a just reward of our too much tolerating them, from the very first, but much more of late years; and a strange symptome of *strange lukewarmesse* in us, to suffer such enemies to God and our selves so much, while yet they so often, and so desperately *refused to suffer us to be at quiet in our condition*, notwithstanding.

The 2. *Ignorance*, is very much aggravated, by the *ignorance*, *table multitudes tainted with that soul-killing sin, in which of all others it is impossible for any to be saved*: And yet scarce a fist, I may say a tenth man, or woman, through the whole Kingdom, in a better condition, as will be found to our incomparable grief and shame, specially (the Lawes and persons have been so extremely wanting to remedy this, all this while) when once an effectuall course comes to be taken, to make this Land a Christian Nation in earnest, by bringing the generality of our people to knowledge.

The 3. is a wickednesse, *unheard of*, I think in the world, *among any people, of any religion whatsoever*, (unless in *Italy*, where yet it is not comparable to what is among us,) and most audaciously, and uncontrolledly practised in our *England* every where, even by no beggers neither. And this I rank under the 1. Commandement, though immediately seeming to be against men, because it is against men, *merly for Gods sakes* because they shew some respect to his Law and Word, and so most properly against God himself. I know not whether a formall Atheist, known to be so, but keeping himself quiet, would do the one half of that mischief that this Atheisticall seacher doth.

Humiliation
for National
sins.

1. For our
Nations sins
against the 1.
Commandment.
Idolatry.

Ignorance.

Atheisticall
scorning of
religion, and
all honesty.

A Sermon preached before the

Application.

Use 2.
Humiliation
for sins against
the 2. Com-Against the 3.
Commandm.

Against the second, I name *superstition*, and the heavy weight put upon *ceremonies*, and *circumstances*, and *humane ordinances*, while the holy *Ordinances of God* have been shamefully neglected, by an *Ignorant-pluralizing-nomresident-careless*, and *uninsufficiently-maintained-Ministry*; and a *prophane people*, that liked all this well enough, and even loved to have it, for

Against the third: 1. *Vain oaths, curlings, and blasphemies*, in infinite multitudes. 2. And either *unnecessary oaths*, in *Universities*, and upon *Officers*, and *Inquests*, and *private persons*; Or, 3. at least *no regard of their observation*, in those that take them, or in those that give them. 4. *Extreme profaneness* in the *common sort*, (and others) in the *very publike Assemblies*, and the *most solemn services* of *God*, by *sleeping, going out and in at their pleasure, talking, and laughing oft-times, and no redresse of it*, by *Officers care*, or *Magistrates endeavour*. 5. *A twisted cord of Simony, and perjury, for Benefices*. 6. *Also a flood of riot, and drunkennesse*, overflowing all places, and bearing down all reproof. 7. And finally, the *most horrid profanation of the Sacrament of the Lords Supper*, by the *unworthy receiving of ignorant, and apparently godlesse persons*. The *inexcusable fault* of *persons in authority*, (and even of *Laws too*) in *suffering such pollution*, of so *sacred an Ordinance*: *Pollution*, I say, to those *prophane receivers* of it to their own *damnation*, though not to others, who have no *authority* to keep them back. And yet that *heavie grief*, that they who are the *most zealous for Christs honour, and other mens souls*, herein have *taken* for such *Profanation*, and the *grievous scandal* that this hath continually given, and doth give to this day, to (many thousands perhaps of) *weak ones*, whom this alone hath driven from our *Church*, is a *fearefull aggravation* of this *finne of our Nation*.

As also the
monstrous
prophanation
of that sacred
Ordinance of
Excommunic-
ation, made
to lacquy for
fees, or perse-
cute godlynesse.Against the 4.
Commandm.

Against the fourth, there hath been most notorious *prophanations*, *violations of the Sabbath*, the *Lords day*, and *notwithstanding the Doctrin of it more clearly among us*, even *authorized* then any where else in the world, as also the *practise* of it more glorious here, then any where, and an *answering* *prosperity*, *ever since Queen Elizabeths time*, according to the *scripture* prophesie

prophetic (Eze 5.8.13,14.) yet the prophanation had been more *Application.*
impudent and outragious then any where else : Men having un- *Use 3.*
dersaken to make void Gods holy Commandments, as it were Humiliation
by a Law, and even by persecuting all that wold not consent to for National
such violation; Then which, scarce so great affront was ever
put upon God by any Nation professing his Name.

Against the fifth, *Claudestine marriages, without, and against* *Against the 5.*
Parents consent, for which the Lawes have no sufficient pre- *Commandm.*
vention nor redresse.

Against the sixth, *The fearfull guilt of innocent blood of the Mar-* *Against the 6.*
tyrs, shed of old in time of Popery, and the fresh bleeding wounds *Commandm.*
(though not to the extremity, because power was wanting) of Note this well
Gods faithfull Ministers and people, perelicted to the utmost
extremity of colour of law, and oft a great way beyond Law: Ma-
ny pinche, themselves and families, next to utter灭ing, if not
altogether, with sore warts by that means. Thousands of late
driven out of the Kingdom into America, and threatened even
theretoo. And by and with all this, That scarce at all feared, or
thought of, but most prodigiously frightfull guilt of the blood of souls.
Thousands, and Millions ! (so far as can be judged by any rules Note this spe-
of Scripture) *gone to hell, out of this Kingdom, even since the* *cially.*
reformation, *for want of good laws, and through wicked Magi-*
brates, Civil, and Ecclesiastical, and wicked Ministers, and
Neighbours, in stead of good ones. Millions, I say, now howling
in hell, in those infernall flames, from whence there is no re-
demption, damned through the undeniable defect of sufficient
means of salvation in an ordinary way ; and through the dam-
*nable perfusion, made against all *form of godlinesse.* A wicked-*
nesse, for which alone, it is next a miracle, that God hath not
sunk the whole Kingdom into the bottom of the Sea, long etc
this.

Against the seventh, *The abominable filthinesse of whoredom,* *Against the 7.*
and adultery specially, never sufficiently shamed, or frightened, *Commandm.*
but of late years grown beyond all shame. And the wickednesse
of *Play-houses* suffered, which though generally against all the
Commandments, one way or other, yet for the most part,
more immediatly against this.

Against the eighth, *The oppression, usury, sucking of Rents,* *Against the 8.*
Inclosures, *Commandm.*

A Sermon preached before the

Application. *Inclosures, depopulations, defrauding of Creditors, by lands paying no debts, and of Purchasers by preconveyances. Perverting of justice, Ingrossing commodities, enhancing of prices, every where cried out upon.*

Use. 2. Humiliation for national sins.

Against the 9. Commandm.

Against all generally.

Lukewarmness of Laws.

Observe this well.

The discipline of the Church in ill hands.

Neglect of children, and youth.

For great wrath manifested in Gods judgements, in 10. considerations.

All kinds of lying, and slandering.

Against the ninth; *All kinds of lying, and slandering.*

And finally, against all the Commandments, *The general Lukewarmness of all our Leaves against sinne, either belonging to the first, or second Table.* I cannot now instance in the particulars; But if it be seriously considered, it will be found as I say, That scarce any one Law made since the Reformation, for Religion, or against any particular sin, but hath a deep stain of Laudicean lukewarmness; something is said, as to restrain wickedness, but so weakly, as there is much to be considered, even about our best Laws: But withall, there hath been generally, a great want of a godly Discipline for the Church all this while. The government being left in the hands of men, who were scarce so much as likely in reason, to use that power they had, according to God. I mean the Chancellours, and Commissaries, &c. who managed all Men that usually brought their Offices, and so most likely to sell the sines of the people: And who had more reason (for their gains sake) to be skilfull in the Popes Cauon Law, then in Gods Canonical Scripture. And who might usually do what they list securely, because all appeals were, for the most part, made to men of their own profession, and like themselves; and yet they had not so much power to do good, as to do evill. Finally, the want of a publike care, to breed up children, the poor specially; and neglect of visiting Schools, and Universities, whereby a seed of evill doers hath still sprung up, to fill the Land with corruption. And of all this, there is scarce any thing, but to a rationall observant man, hath been, and is, notorious, or may be soon made so, and declared to be abominable in the sight of God: For which we may well fear his speaking against us, as against his people of old, Jer. 5; & 9. *Shall I not visit for these things, saith the Lord, shall not my soul be avenged on such a Nation as this?*

Doubtless, he hath begun to visit us for these things, (besides many other our wickednesse) and that his soul may not be avenged on us, we had need exceedingly to affect, and afflict, and humble our souls, with a holy fear of his displeasure, already manifested

stid unto us, and proclaimed against us, and namely by a tenfold Application, Consideration of the dreadfulness of the judgment which we all lie under, and are in extream danger of, Use.

1. The judgement in it self, touched a little before ; A sword drawn against us, with so much advantage for our enemies, and disadvantage to our selves, and with such desperate purposes of our utter ruine. You have more then once heard of the calamities of warre, therefore I insist no further upon that ; onely remember, that when God is most angry, he threatens that, Esay 1. 20, and often else where.

2. The kinds of the judgment, a civil war, or rather an unnatural intestine war, a war against our own bowells. Scarce a family in the whole Kingdom, that is not engaged against it self. This is according to the heavy curse of filling Kings, Princes, Prophets, inhabitants of Judah and Jerusalem with drunkennesse, Politick drunkennesse, and dashing one against another, (the brother against the brother) the fathers and the sons together, Jer. 13. 13, 14, and observe what follows in the end of ver. 14. I will not spare, nor have pity ; nor have mercy, but destroy them. And if we be not all utterly destroyed, yet manifold families will undoubtedly ; and those that remain, will be such enemies to their neighbours, and one to another in the same family, as God alone knows when the direfull effects of that drunkennesse will cease, even though the war be ceased.

3. The occasion was most dreadfull ; That which was meant, and hoped to have been our safety, the settling of the Militia, petitioned by all Countries, acknowledged by the King necessary to be done, seemed to be granted, and then refused ; whereby the Parliament saw themselves forced to settle it. This proved the pretence, and occasion of all our unseeling. Answerable to that heavie curse even against the enemies of Christ, Psal. 69. 22. *Les that which should have been for their welfare, become a trap.*

4. The humane means of prevention, seeming most sufficient, yet rather causing, and increasing the mischief. A Parliament fitting, Chosen with the greatest care that ever the Countries took in any Age ; Never a choicer company of wise and good men, seemed to be gathered together, and all the wisdom of the Land besides, contributing to the counsels of the one side, and the other, in

4. Sufficient means of prevention, vain ; wise men confounded.

Parli-

G

A Sermon preached before the

Application. Parliament, and out of Parliament, and engaging themselves to the utmost, and having a long time of debate, by words, and messages, and writing, space to see the wisdom, and faithfull intentions of each other, and to manifest their own; and after all, to agree in nothing but disagreement and confusion, (like drunken men as before) what a woefull curse is this? specially being fore-prophesied against *Israel*, Esey. 19. 14. *Babylon*, I will proceede to do a marvellous work among this people, even a marvellous work, and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. Many confounded that they gave nothing but mischievous counsell, which onely was believed; and others so confounded, that their faithfull counsels were discredited, as when God meant to bring a scourge on *Roboam*, and vengeance on *Absalom*.

5. Example of others (and our selves in others case) blest with more wisdom and success.

* Hos. 1.6,7.
Exod.9. & 10.

3. All this aggravated by example of others, finding that favour with God, that we could not finde, (according to the difference between * *Judah* and *Israel*, or *Gesben* and *Egypt*, Exod. 9. and 10.) that we and they both could then be *wise* and *prosperous*, and we so unhappy in and among our selves. Our brethren of *Scotland* had much the same Cause; God then let us be wise for them and our selves together, and the danger of these wares between them and us, after neer three years hazard, ended with very little blood, and with great peace and amity. But God hath denied us this favour, this wisdom, so that his anger appears to be the more against us; and we seem still the more filled with drunkenesse.

6. The ground of the quarrell as held forth on both sides, makes still the mischiefe a greater prodige. The honour, dignity of the King, the Priviledges of Parliament, the Law of the Land, the property and liberty of the Subject, are fought for on both sides, and which is most admirable, the same Religion, the true Religion, Protestant Religion, (except onely that the Popish Army in the North, are so honest, or so impudent, as to disclaim their Cause, and profess to fight for their own Religion.) And all this, is Protested before God and man, heaven and earth; all the world is called to witnessse of their faithfull purposes and intentions. And is not here then a strange drunkenesse, at least on one side? and a strange curse? scarce the like ever heard of in the world.

What!

What! are both sides hypocrites? or one only? or neither? *Application.*
 Every way it is most dreadfull, and wofall. 1. If both sides be *Use 2.*
 generally hypocrites, or the chief of both; Can God but reslove
 to destroy us all, as a most perfidious Nation, unworthy to live
 in the world, and deal with us, as *Esay 10. 5, 6.* Even send a for-
 reign enemy, to take the prey, and take the spoil, and to tread us all
 down, like the mire of the streets? 2. If one side be faultfull, and the
 other not, yet is it not most dreadfull, that God should let hypo-
 crites so far prevail, as first to seduce many well meaning people,
 (as Absaloms under pretence of a vow he had made, carried a-
 way 200. honest *Citizens of Jerusalem, who went with him in their*
simplicity, and knew not any thing, but when he had them there, he
soon turned them into conspirators and rebels like himself) and
then to prevail so far, to endanger the most faithfull of the Land?
 3. Contrarily, if both sides can be thought to mean faithfully, and
 only disagree through mistakes, and misunderstandings; Is not
 this a prodige of Gods displeasure against us? Is not this most
 emphatically a *filling us with drunkenesse, (as before)* that we
 kill our friends as foes, and they us, in like sort, (Like the terri-
 ble vengeance on the enemies of God and his Church, 2 *Chron.* 20. 23.
 20. 23. till they had utterly destroyed one the other.) But God
 never did thus to his faultfull people since the world was. There-
 fore fare this cannot be the case with us. Yet still, (as before)
 take it which way you will, it is a most horrible and dreadfull
 wrath against our Kingdom and Nation, even in this respect.

7. *The time when this evill befall us, is greatly observable, as*
proclaiming still more wrath; 1. In civil respects; In how fair
hopes of settling were we? Specially this Parliament being con-
sisted by an Act, and so many good Acts made besides. And
now for God to deal so, as to undo all, threaten this Parliament
with the worst kinds of disfolution, by the sword, which may kill
all Parliaments for ever; What is it but the heavy wrath threat-
ned; Jer. 18. 9, 10. At what instant I shall speak concerning a na-
tion, and concerning a Kingdom, to build and to plant it; If it do evill
in my sight, that it obey not my voice, then I will repent of the good,
wherewith I said I would benefit them?

8. *The time, aliy. in spiritual respects, pronounces the indig-*
nation more hot, and heavy against us; For God to do this, and

Suppose both
side hypocrits,
Esay 10. 5, 6.

Or one side.
2 Sam. 15. 11.

Or both sides,
meaning right.

2 Chro. 20. 23.

7. The time
in civil re-
spects, when
in hopes of
settling.
Jer. 18. 9, 10.

8. The time in
spiritual re-
spects, when we
expected re-
formation, and
defend it.
Ezek. 34. 13, 14.

Application.

Use 2.

Humiliation
for Gods hea-
vie wrath.

only to a Nation, but a Church; not only to a people, but *His people*; To blast, and offer so to dash in pieces all the hopes he had given them of a *Reformation*, by them laboured for, at least with great seeming earnestness; and in stead hereof, to threaten the totall ruine of the Church, and true Religion among us, by the hands of her most cruell Popish enemies. How enraged is God, when he so refuses to reform us, who pretended such desire of *Reformation*? Like that most terrible threat of vengeance, *Ezek. 24. 13, 14.* *I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more, till I have caused my fury to rest upon thee. I the Lord have spoken it, it shall come to passe, and I will do it, I will not go back, neither will I spare, neither will I repent; according to thy wayes, and according to thy doings, shall they judge thee, saith the Lord.*

9. Willingness
to obey in hel-
ping *Ireland*
refused.
Esay 31.3.

9. The obedience we would yeild to him, in yeilding help to our brethren of *Ireland*, according to the duty of this Text, and many other places, adds to the manifestation of his wrath against us and *Ireland* both. He here threatens destruction for not helping, and gives hopes to those that will. How angry is he then, that will not afford us leisure, or means, nor them any help by us? But as this shewed his heavy wrath against *Israel*, when he would not regard them, seeming willing to trust and obey him, after their rebellious distrust, *Numb. 14.* And as *Esay 31.* threatens both the helpers, and the helped together, ver. 3. So God seems to deal with us and *Ireland*, as if he also meant to fulfill the very word of the *Irish* rebels, many Moneths ago; *That they hoped to finde in so much work at home, as we should have no leisure to send much help thither.* And as though God means to destroy his Church in *England*, and *Ireland* both together. Thus all things proclaim his exceeding fierce wrath against us.

10. Spirituall
means to make
our peace,
fruitless.

10. One thing yet further, adds exceedingly to the notification of Gods fierce wrath against us; *The means we have had and used, to make our peace with God.* Never so much fasting and prayer in *England*; eighteen Moneths *solemn fasts* by Authority, (besides all voluntary ones, by the liberty that there is now of so doing) with so many millions of prayers, daily and continually; and all these as it were rejected, or at least in a great degree, according to the sad complaint, *Psal. 80.4.* *How long wilt thou be an-*

gry against the prayer of thy people? and the more sad threatening. *Application*
Jer. 14. 12. When they fast I will not bear their cry, & when they offer *Use 2.*
burnt offering and an oblation, I will not accept them: but I will cor- *Fasting, Jer.*
sume them by the sword, and by the famine, and by the pestilence. What
 will God regard, if he turn away his eye from such solemn servi-
 ces, from such *out-cries of prayers?* How greatly must we needs say,
 he is provoked against us? Specially also, when we have had also
 some beginnings of *Reformation*; restoring liberty to many
 faithfull Ministers, and encouraging Preaching, repressing the
 prophanation of the the Lords Sabbath, and pulling down Im-
 ages, and Crosses: and yet (*our miseries still continue, and work*
 higher, rather then otherwise) *Far all this his anger is not turned*
away, but his hand is stretched out still, as the Prophet,
Jer. 5. 9.

Some Reformation.

And now. (*Honorable and Beloved*) when you have heard
 all these tokens of Gods displeasure against us, and our Nation,
 can you chuse but tremble, and humble your souls greatly, *be-*
fore your God this day? Certainly, we cannot beleive *Him to*
be just, but we must needs acknowledge our *sins* to be very
grievous, and bainous, that have provoked such a *wrath*, as these
 things discouer to be *kindled* against us. So that if we could
 spend all the remaining part of this day, in *bewraying* and *bemoan-*
ning the vilenesse of our transgressions: If we could *wear out all*
our strength, and spirits, in dolefull lamentation: *If we could weep*
out our eyes, and distill all the moisture of our bodies *into tears of*
blood, we yet should not sufficiently mourn for our iniquities,
 nor make an acknowledgment answerable to our demerits, or
 to the just indignation manifested against us. *God Almighty*
grant, for Jesus Christ's sake, that we may all think of these things
more then ever yet we have done, and be more affected, and grieved,
and humbled, (for our own, and our Nations sins, and shares in wrath)
 then formerly we have been, that so we may be dispos'd the better to
 embrace the exhortation to amendment of our selves, and reformation
 of others, *to the uttermost of our power ever hereafter.*

Reinforcement
of our Huma-
nition.

Meanwhile, in a day of *solemn humiliation*, and time of such
 danger, and being specially called to deliver Gods Message,
 at this time, in this place; and all Ministers being charged
 by the religious Ordinance, set forth divers Moneths ago, *in*
their severall Jurisdictions, specially on the fast dayes, most earnestly

*A Sermon preached before the**Application.**Of 2.**Speciall application to the Parliament.*

to perswade, and inculcate the constant practise of this publike acknowledgement, and deep humiliation.] Let me take leave to discharge my conscience in a humble trembling representation to that high Authority, that hath required my service this day, of the fitness of their taking into consideration, *What humiliation is, or may be required of them as a Body?* Comming hither as the heads of our severall Tribes, and Elders of our Cities? You had at the first, besides your own personall sins, the sins of the Nation, whom you represent, and of former Parliaments, whom you succeed, to be humbled for, namely such, and so many, as you did, or could take notice of. But you had not then any actions of your own, as a joyned body, to consider, whether there were any failings in you; as now after many dayes, and moneths, even some years sitting together you have. And it is, *at least possible*, that you may finde failings in some things, in so long time, and so many busynesses. Your enemies and the Churches charge you with enough, with multitudes. I dare not second them, nor abett any of their virulent reproaches. But doubtlesse it is possible, you may have had failings, of some kinde or other. Consider then, I beseech you, in the Name and presence of the great God, before whom you are come as a Body this day, to humble your selves, and afflict your souls, whether there be not somewhat to be sought out among you, for which you are all joynlynt as a Body to be humbled.

You cannot but remember, 1. *What great things God hath done for you.* Above all Parliaments, ever since any were. I shall have occasion to touch some of them anon. *Do your consciences now think, that as a Parliamentary Body, you have fully answered all his favours hitherto?*

2. Also you cannot but remember (and we also ever must, as with thankfulness to God as the Author, so to you as his instruments) *what great things he hath done already by you.* In taking off burdens, in making Peace with Scotland, in a great deal of liberty enjoyed of Gods Ordinances by your means. But are you assured, that you have *all the way proceeded with that spirit of encouragement*, that these things should have put into you?

3. But above all you cannot but be apprehensive *how many things God hath done against you, even against You as a Body:* In
the

the Northern Army that should have been brought up against You; in the Armed Troops at your dores; in withdrawing the Kings presence, and Heart from You; in all the afflictions cast upon you; in the warre raised against you; and your disappointment of seeing it ended long agoe, even before it was begun; in all your Propositions of Treasures refused; in the late horrid conspiracy against You. All this, not man only, but God hath done against You. And wherefore? I am far from laying, from thinking, *that is it not for my sins, and all the rest of ours, the people of the Land.* (Oh that our hearts could weep and bleed for it as we ought!) I know and acknowledge, they are *our sins*, that are punished, if you have failed or shall fail in any thing. But yet as often as there is failings in you, God would have even you to be humbled for them. It was Israels sin, that provoked God to let Satan tempt David to number the People. Yet it was Davids sin to number them. And he humbled himself greatly for it, when he was warned of it by the Prophet. It is the feare catching cold oft times that causes the Head-ache, and the Rheume in the eye; yet when it is so, the Head takes somewhat to purge it selfe, and cure the eyes. Consider, I beseech you, whether ever God did any such thing to any servants of His in Authority, they continuing steadily faithfull. I know Moses suffered much reproach, and was often endangered by the peoples rebelling against him. But God in instantly still pleaded his cause, and ended all. Also, so long as David kept his integrity, he never had any defeat, in any battells; nor did any Enemy prevail so as to distress him at any time: But after his great faults, and Gods heavy threatening upon it; he had divers sore shakings, specially by Absoloms conspiracy, driving him almost out of his Kingdome. And so Solomon while he kept close to God, had no Adversary at home or abroad: But after his wifes turning away his heart, to countenance (at least) their Idols, he had more then one, that lifted up their hands against him. Think now how much your Adversaries and their Successors call you to an enquiry among your selves, why God should let them attempt and prevail so far against you? If you shall find any thing amiss among your selves, it wil be no wonder, the faithfull men have had their failings. Jacob forgot his tow at Bethel along while, till a great scandall in his Family, and a fearfull entere of his sons upon it, and danger there-

Application.

Vie. 2.

Speciall Application to
the Parliament.

A Sermon preached before the

*Application.**Use. 2.**Special application to the Parliament.**1 Chro. 13.15.**2 Sam 21.*

thereupon to them all, and Gods Admonition after all, brought it to his remembrance; and then upon search, he found *Idols* too, that he before took no notice of, or at least winkt at. So, *David* failed in the manner of *bringing up the Ark*, (and the Priests, Levites, and Elders of the people were in the same errour with him;) and recovered not himself to see where the fault was in *three moneths*: And afterward he abidde *three yeeres* fassine, yeere after yeere, before he enquired of the Lord the cause of it, who thereupon told him it was for an *Oath-broken*, and *Innocent* *blond* *shed*; For wheh God would now have *Justice* done upon the posterity of the offender. Also *Zerubbabel* and all the Elders of the Jews(as was noted before) failed not a little in so long *neglecting* to set about the *building of the Temple*, even though God the while sent divers judgements upon all the Nation for it. All these instances still make it the more necessary to have this seriously laid to your hearts, that God may have the glory he looks for from you, and that whatsoever you can find amiss, you may the more zealously set your selves to make him (not *satisfaction*, which *Jesus Christ* only can; and hath done sufficiently, but) such *amends* as poor creatures and his faithfull servants are by his grace enabled unto. And now may I presume one step or two farther? To propound according to the subiect of my text, that it is specially requisite, that you consider, *whether you have done your utmost for the help of the Church in this sad time of her danger and distresse?* I shall anon shew, how great hopes there are, that you are the men whom God intends to use as his great instruments in this happy work; these thoughts will prepare you for it. Therefore let me most humbly offer a double question in two words, concerning the *execution of Justice* upon the Churches enemies, and the *haftning* and effectuall advancing of the *busynesse* of Religion. 1. *Have not notorious offenders*, I mean *Idolatrous*, *Traiterous* Priests, even after reasons urged by you for their *execution*, and *delivery* of them up into your hands, been in fine spared? For which their party hath well required you ever since; and so have others too, for all your gentlenesse to many *desperate Delinquents*, who have been your prisoners. 2. For the other, *Was there not a time, when nothing you asked was denied you?* Might not *somerwhat* in that *advantage of opportunity*, been obtained

tained for Religion, which hath not been, and which would have kept the wheeles going ever since, that have long stood still for want of it? And since that season, was it not morally possible to have speeded some things more then they have been? I know, I am not able to fathom the depths of your Businesses, and Hindrances, which have been apparently very many: Therefore I take not upon me, so much to be a reprobator, as a remembrancer. Yet even the former, could I know things as well as your selves do (or may, by reviewing your journals) my Office would not only bear me out in, but even require of me, as the Case may be. We have long, and too justly complained of Princes being flattered, by them that least should, and how much we and they have been undone by it. Let it, I beseech you, be your glory (and God will make it so) that you had rather be twice admonish'd, even without cause, then to want it once, when there is just cause. And so I leave this Advise, with one word of addition.

Thus if ever after this day, God should (which if we all seek him as we should, even this day, I hope he never will) send you and us, any affrighting tidings; As we all must, each one for themselves in particular; so you would, both for all us, and for your selves severally, and jointly as a Body, make diligent inquiry, what is Gods meaning in it? What sins they are, that have provoked him so against us, and you: and accordingly see and practise, each one, their duties upon it.

And so I passe to the third Use, which is of *Exhortation, to all and every one, to resolve and practise from hence-forward, the utmost possible for the Churches help, endeavouring all, venturing all, to this end, both against sins, and dangers of enemies.* Taking in for *Motives, and to answer all Objections, the Text, Doctrines, and* Reasons, foregoing, and following, together with the *Protestation, made two years ago, and the late Covenant, and for Means, (namely against sin in special) the Assembly called.* There is not any *Duty, and way of help, generall, or particular, that any hath been backward to set upon, or can be tempted to neglect,* but upon the grounds laid, I durst undertake to convince, of the necessity of doing the utmost, even for *our own sakes, as well as the Churches.* And without me, if any will deal faithfully with themselves, and apply things home to their own hearts, each

*Application,
Use 2.*

Use 3.
Exhortation to help the Church by all wavyes possible.

A Sermon preached before the

Application. will not fail to perswade themselves to all things that come within their compasse. This therefore I earnestly exhort all to do, now and hereafter, whiles I apply my speech particularly at this time unto those, upon whom this work lies principally, because they have the Power and Authority in their hands: *Our Senators*, of the honourable Parliament.

Use. 3. Exhort to help the Church all wayes possible. Speciall Exhortation to the Parliament. Let me beseech you, Honourable and Worthy, to *remember* all that you have heard of the necessity of helping the Church, that it may *provoke you*, and prevail with you, to put to *all your strength*, and even *venture all things*, that you may effectually help the Church, particularly against the *cause* of all her dangers, *now*. And herein, not by way of *exclusion* of other matters, but of *specification* of some main things to be looked to: Let me name some particulars to you.

I. *1. The banishment of idolatry wholly, and for ever.* Never reckon upon the Churches safety, or the Nations, while any such *treason* against God, is so much as *winkt* at in this Kingdom. So farre as you do not the *utmost possible* in this, I must tell you, you are & will *be greatly wanting* to the Churches help. And never fear *abo provoking* of any persons, or multitudes, at home, or abroad, by your *faithfulness* to God and the Church herein. For believe it, you will run *a thousand times worse hazard* by suffering them, as experience for the present, befores all other things may teach you; shew therefore your *indignation* against all the *reliques* and *objects*, and *practiters* of it, in all places within your reach, as you have *happily* already *began* to do in some. And manifest your *zeal* and *wisdom*, in preparing such *Laws*, against that *curſed* practise for the time to come. *As all the Nation may bear and fear, and do no more so wickedly*, Deut. 13. 11, and secure the children that are growing up.

2. *2. Dispell ignorance.* We are undone by this mist of infection, specially in the Country. In the Name therefore of *Jesus Christ, who will come in flaming fire, taking vengeance on them that know not God*, 2 Theſſ. 1. 7, 8. In the name of millions of souls, throughout the Kingdom, (of many even in my Congregation) whom this *black Devil* poſſeffes, and who cried out, as he, Mat. 8. 29. that we *torment them*, when we offer but any *endeavour* for their *dispoſſession*; and which no means in the world (according

cording to Man) can cure, *without your effectuall help*: And in the *Application*, name of all the *fairbfull Ministers* of the Kingdome; who preach *Ug 3.* to *stocks and stones in the likenesse of men*; I cry out unto you, *unto* Exhort to help you this day, for *help, help, effectuall help*. I name nothing parti- against sins. cular now because of the *Assembly*, else I had rather have spent my whole time upon this one argument, then to have past it over so briefly.

3. *Conjure down the atheistical Devil*; the impudent scorner of godlinesse and conscience. Make every word of that kind a *Conjure down greater reproach to the Speaker*, then he can intend it to the *person* the *Atheistical Spoken against*. Make it an *action of the case*, to reproach any with

3.

a Nickname for their conscientiousnesse to God; and let such pay good *dammages* and full *costs* speedily, or any other way whereby it may be more effectuall done. And till then, know for a certainty, that that *direfull threatening* will hang over the Land which is recorded, *Jer. 23. for one kinde of reproach against the Prophets of God, ver. 33. to the end*, and it will utterly drown us in destruction when ever it fals. Also without a law of this *Nature*, let me assure you, that make what ever Reformation you will or can, it will prove in the issue (and even within a very little while I doubt) but as a wall *dawbed with untempered morter* and crumble all to nothing, and the Church can never be *helped* while her *glory* is made her *shame*, and suffered to be so.

4. *Cure Superstition*. There are more tainted with it then you can easily imagine; and it is bred and nourisht, by every thing that is *customary*, (specially among those that are not thoroughly instructed) and chiefly by any *meer humane ordinance*, (though usefull being rightly used) when once any *speciall weight* comes to be put upon the *meer using* it. And while a *root of superstition* is nourisht in men, *Idolatry* will soon be grafted upon it with a little help. Besides that a *little of this leaven* will *greatly sour Mens Consciencies*, and in stead of the *power of godlinesse* leave nothing but a *Form*. I may not amplify this; but I hope it will be considered and consulted of.

4.

5. *Make all men fear an Oath*: 'by a more ready and certain penalty for *rash swearing* ; 'by taking away *unnecessary Oaths*. *Make all fear My soul blesses you, blesses God for you*, for the taking away the *Oath of Churchwardens* as well as that *Ex Officio*, and the late

5.

A Sermon preached before the

Application

Use 3.

Exhort to help
against sins.

Canonicall Oath. Oh doe the like to other Officers, and in Universities, and Corporations, and Courts, by causing a review to be made what Oathes are *unnecessary*, and how the use of them may be other wayes supplyed. ¹ And what Oathes you see necessary to be continued or added; *make them dreadfull*. Let them be administered ever in an *awfull manner*, that they may consider what they doe, when they pawn their souls and all things else; that they speak truth and will doe as they say. ² And let no ignorant person be trusted to swear, more then a childe. But of that a word more anon. I will use no other motive then that one, *Jer. 23. 10. Because of swearing the Land mourneth: the pleasant places of the wilderness are dried up, and their course is evill, and their force is not right*. So that you do not help the Church if you remedy not this, what you can; if you did all things else.

6.

Make a law for
Preaching.

Make a Law for preaching. There was never any yet, that I could ever hear of in this Kingdome since the Reformation, which is such a prodigy, such a peice of *Laodicean Lukewarmnesse*, as I beleeve the like was never heard of, in a *Reformed Christian Kingdom or Church; unless Ireland perhaps too*. What the effects have been of the want of it, all the world sees; And to me it sounds among the worst of *Omens*, that I have heard of some *disputing against* such a law, I will say but this: ¹ If God have not had *dishonour enough*, by some mens preaching against Preaching, because our Law commanded it not; and by all the *reproach* cast upon his faithfuller Ministers for their *double diligence*, which hath also been *prohibited* the by those that ought to have *promoted* it; And ² if the people of God have not by this been *sufficiently scattered abroad as sheep without a Shepheard*; and torn by *dogs* for seeking their *food* abroad when they had none provided for them at home; And ³ if enough have not *gone to hell*, under *unpreaching Ministers*, in more then eighty yeares: And ⁴ finally, if God have not put *more weight* upon this *one ordinance* under the *N. T.* then *all other Ministeriall works together*: to teach all that have Authority under him to doe the like; to make them *befrew themselves that preach not the Gospell*; Then let there be still no law to enjoyn it, nor for any thing else belonging to the worship of God, and mans salvation by as good reason. But *if all be contrary*, then once more let me call to *Humiliation*, for this

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Honourable House of Commons.

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neglect these eighty yeares and upward; and promise my selfe, Application.
Use 3.
Exhort to help
against sins. that a Reforming Parliament will not, *cannot but compose such a law* as shall be abundantly sufficient for ever hereafter.

7. *Make Simony impossible.* To swear the *Clerk*, is to swear the *buyer* to prevent a *dearthe*: It is to forbid those that fear an *Oath*, and set open the door to those that *dare be wilfully false*. And the present *penalties* of the *statute*, doe seldom reach *cunning chappmen*. This I will be bold to say, if every Minister that hath the *charge* of *soules*, and *discharges* that *duty* *conscionably*, be not *worthy* of all that *due*, which the *law* any where allows him; *take it away in Gods name*, and employ it to a better *use*, if you can find it *out*. But if he be *worthy* of it, by the *sentence* of *God* and *man* both, a *high way-robb*er, or one that *breaks into a house* at *midnight*, is not so *great an offend*or, as a *Simoniacall Patron*, (whether he presents a man otherwise *worthy*, or one that is altogethe^r *unworthy*) and if you make not as *sufficient a law* against the one as the other, (I say not for the *penalty*, but which may be as *effectuall* or rather *more*, and so it may be, I durst undertake) you will no more *answer it to God*, then if you made not a *sufficient law against those outrages*, if there were none.

8. *Make Clandeſtine Marriages impossible.* They are so in the Reformed Churches in France; they may be so here, when the King and you please. It is *merē humane law*, the common *law* among us, (not Gods *law*) that calls it a *marriage*, if two be joyned by a Minister, (a *Popish Priest* hath served the *turne*) in any *house* or *room*, or *place*, and at *midnight* or any *time*, if with such and such words. Why is such a *wilde Authority* given, to robbe *Parents* of their *children*, and *Masters* of their *Apprentices*, and *children* of *themselves*, against *Gods expresse word*? and no *Penalty* that I know of in our *law*, upon such a *Minister*, or such *Parties*. How many *Noble Families*, besides others, have been by this *Licence* (and that which hath been next door to it in use, the *Licences of Ecclesiasticall Courts*, which last to this day where such *disobedient children* will goe seek them) *shamed* and *grieved* and *mischiefed*? This may be remedied instantly, if the *law* *ratify no marriage, but Publike, after Banes, with Parents or guardians consent*, or some higher *Power*, if they should be *Tyrannicall* and altogether *unreasonable*. I am amazed, that the *Gentry* ha-

8.
Make Clandeſtine marri-
ges impossible.

A Sermon preached before the

Application. ving so smarred by this licence to their children to be *disobedient*, have not long since to *Parliament*, taken an order for it. But I hope, God hath raised up you at last, to do him *this piece of service*, among a great many others.

Use 3. Exhort to help against sin. Sundry particulars briefly mentioned.

9. *Keep all the holy Ordinances of God from probation;* the Word read and preacht, prayer, singing, Sacraments, punishing *sleepers*, and all other *rude* persons.
10. *Secure the Lords day fully*, from *working*, and *playing*, and *buying*, or *selling*, and as much as may be, from *apparent idlenesse*.
11. *Encourage a faithfull Ministry*, particularly with sufficient maintenance for *wives and children*.
12. *Secure youth in the Universities, and Schools, with the utmost of care*; and even in *Parents houses*, what you can, specially the *poorer* sort. The young ones are the *hopes* or the *bane* of the Church and State in the next 20, or 10, or 7. years.
13. *Represse drunkennesse*, by a *better composed Law* then any yet is extant, and the haunting of the shops of that wickednesse.
14. *Supprese altogether*, (and not onely for this time of our calamity) *that trade of nothing but infidellity*, *Players*.
15. *Cast more shame and wrath upon whoredome, and adultery specially.*
16. *Prevent all oppression, injustice, fraud, to the utmost of your powers.*
17. Finally, *Set your selves, generally, to frame such Laws*, as may make finners soonest weary of sin, and *Governours* able to *yoke them with the most ease* that can be conceived.

And for all this, let me again remember you, of your late *solemn, and sacred Vow and Covenant*, both in reference to your selves, and to the Kingdom. First, as it relates to your selves; You declare, [*That in humility and reverence of the Divine Majestie, — Your true intent is, to endeavour by Gods grace, the amendment of your own wayes.*] Let these words, I beseech you, be ever before your *eyes*, and upon your *heart*; and let all that hear or see you, read them in your *language*, and in your *lives*;

So shall you greatly help the Church by your *holy Example*, while *Application*:
withall, you cannot then finde in your hearts, but to afford all
other possible help, with your *joint Authority*. Besides all for-
mer ties of Duty, your own voluntary obligation in this *Cove-*
nant, is ever to be thought on, as a most mighty engagement. And
therefore, as you look that any benefit shall come to you, by
others keeping their *Covenant* (which you call them to) particu-
larly, for your help and protection, without which you know, ac-
cording to man, you must be lost: But specially, as you look *God*
should help you, unto whom you have, before all the world, made
in solemn an Appeal, and *without whose help*, you know, *you must*
infallibly perish; so be *true to this your Covenant* every way, *as*
men, as Christian men, as *Parliament men*. So you are, and so in
points of honour and respect you would have men look upon you,
and *God in point of protection*. You must then, (*God and men*
do, and will look for it) *carry your selves so*, for all good. If
any shall offer to say, *they meant nothing* in this clause of the *Cove-*
nant, but in reference only to their personall carriage, and not any
way concerning matters of *publike reformation*; I would only
put this *dilemma* to him. Either he hath done well or ill as a *Par-*
liament-man, and toward reformation hitherto. *If he have done*
well, doubtlesse he that promises to amend in other things, (*be-*
cause his and the Nations sins deserve the judgments that lie upon
him, as the *Covenant* speaks) cannot but even thereby be enga-
ged to *persevere in all good for reformation*, and to *proceed fur-*
ther in it, as farre as is *necessary*, as the greatest matter of *im-*
portance of all other, and most for the *Churches help*. *If he*
have done ill, then certainly, as that is *part of his sins*, for which
the judgments are deserved and inflicted, so can it not but be
a part of that which he hath directly covenanted to endeavour the
amendment of, as being among the *worst of his wayes*, needing
amendment. Thus, Beloved, *God hath hold on you every way*.
And happy is that man, that is *willing to be held by God*, and to
God, that willingly engages himself to him.

Now as your *Covenant* calls in the Kingdom, to a like vow;
as I must needs *bless God* for it, in regard of the good it will do,
I hope, in divers, who will be carefull to keep it in a *faithfull*
endeavour, to *amend their own wayes as they promise*: So in re-
gard

Exhort to help
the Church
according to
the late Cove-
nant.

Relating spe-
cially to the
Parliament.

Application. gard of the wofull ignorance, forespoken of, which is specially

Use 3. among our Countrey people, I must needs confess, *my heart* Exhort to help trembles to think, in what a fashion they will take it. Not at all regarding the matter of it, but *merely like brutes*, follow the Herd, do as their neighbours do; take it, or refuse it, do something, or nothing for your protection, howsoever, as they see them do. But specially for this part, of amendment of their wayes, what possibility is there, that they can or will be one jot the better for their Vow and Covenant, when they know nothing of God, and so regard nothing of God, no more then those that never heard of him?

Speedily to consult with the Assembly, for some remedy of Ignorance.

Oh then that you would be pleased to consult with the Assembly, and that without delay, among your first Propositions, what course is possible to be taken, speedily to put some knowledge into those, who else, while you are consulting of other matters first, will by hundreds, and perhaps by thousands, die in one part or other of the Kingdom, and so go to hell irrecoverably. I beseech you in the bowels of Jesus Christ, and for loves-sake to poor souls, consider and do it.

Improve the Assembly.

1. By propounding all things to them that are the Churches grievances.

Last of all in this Use, Let me recommend to you, a full improvement of the Assembly, now at last happily called, and I hope, intended by God for a speciall blessing to us all, and you too. To which end, let me in few words make an humble Motion or two unto you. One is, That you will be pleased to make the plaster as wide as the sore. The Church hath many wounds and grievances. You have received many Petitions in writing, requests in Sermons. Satisfie them all, I beseech you, so farre, as to consult of them, and of what ever else may be necessary to a perfect healing. You need not fear us, who can conclude nothing; neither do we affect it. You have the Law in your own hands, to consent, and ordain, as you shall see cause.

2. By engaging the Ministers to keep to Gods word.

2. That you may be the more assured, we do mean nothing, and shall speak nothing but faithfully, I humbly wish, a profession, or promise, or vow, (or call it what you will) to be made by all the Ministers, in the presence of God, to this effect; That we shall propound nothing, nor consent, nor oppose, but what we are perswaded is most agreeable to the word of God; and will renounce any preconceived Opinion, if we shall be convinced that the Word of God is otherwise.

wife. So shall we all seek Christ, and not our selves, nor sidings, *Application*, and Gods truth, and not victory or glory, to our selves. Exhort to help the Church by

3. Finally, that at least before the *disjunction* of the Assembly, there may be liberty given to *Petition* the discussing of any thing that may possibly have been omitted all the while, and not at all proponned, by either of the Houses, and yet be fit to be considered of. That so all the work may be accomplished in Gods due time, by the grace of Jesus Christ, and assistance of his Holy Spirit to his glory, and his Churches most effectuall help. thing omitted.

And so I have done also with this Use of *Exhortation*, and with my *Application* of all those *Points* which have been already handled. There are yet behinde two other *Points*, which are the comfortable part of the Text, and therefore I hope they will be of all the rest, the least *wearisome*; and yet I trust withall *happily* profitable, and helping to make all the rest so.

The 1. of them, (which was the fourth in the *first nomination*, but now comes to be the first in *order of handling*) is this; [*Though those who are most hopefull to be instrumenes of the Doct. 5. Churches help, fail her in time of need, yet deliverance shall not fail her, some way or other, according to Gods promises.*]

This is peremptorily affirmed of the Church of God at that time, by *Mordecai*. And the Reason was, There was an undoubted Promise yet remaining to be fulfilled to the people of the Jews, which was plainly, the *Messiah*, Christ, the Lord and King of the Church, *was to be born of that stock, of the Tribe of Judah, and Family of David*. The Church was then great of that blessed Birth. And as the severest Justice among men, uses to spare the mother for the fruits sake, if she be known to be with childe, when condemned, till her delivery. So much more was it infallibly certain, that no condemnation should destroy this blessed promised *Fruit*, by destroying the *Mother* before his birth. In like sort, though the promise be of an inferior degree, yet whatever promise there is to be fulfilled unto the Church, or any part or member of it, shall be a sufficient supersedeas, or reprieve from any destruction, though all the *World* should swear the contrary, and therefore, much more though the most *hope*. Confirmed by full Instruments should fail her in time of need. The Reasons briefly are; *1. All*

Doct. 5.

Reason 1. 1. All Gods words are pure words, Psal. 13. 6. As silver tryed in a Furnace of Earth purified seven times. They are altogether pure, Al Gods words and no dross at all in them, first nor last. God means them Faithfully to the utmost extent of them, for *Things*, Persons, substance, Circumstance, Time, Place and all; and will accordingly always hold to them unchangeably. And this sentence is the more strongly applyed to the Doctrines because Psal. 12. begins with the complaint of *mens failing*; and yet after inserting a promise of Gods taking part with his servants, this is added for assurance, *The words of the Lord are pure words*, &c. And it must needs be so, For also —

Reason 2.

He can create Deliverance by an Almighty power.

2. His Power is Almighty. He can create *means*, create Deliverance without means, make the least unlikeliest, most contrary things, *means* to effect it. The Scripture abounds with expressions and instances to this purpose in the Prophets and holy stories. I cannot stand now to particularize them.

Reason 3.
His love is not weakened, by others failing.

3. It was his *love*, not his *weakness*, that made him command others to help his Church; and therefore their neglect shall not, cannot weaken his *love*, but rather glorify it. He saith that there was no man, and wondered that there was no intercessor. Therefore his own arms brought salvation to him, and his righteousness sustained him, &c. Esay 59. 16. and then by and by, in 20. And the Redemer shall come to Zion, and unto them that *turn* from transgression, saith the Lord. The thing then is late, where ever there is a promise.

Now for the improvement of this point to our benefit. The main use and work must be to make enquiry, whether there be any such promise of deliverance made to our Church and Nation, as may give us any assurance that what ever this or that man doth, or who ever fadeth the Church, in her time of danger and distress, yes Deliverance shall not fail her, but God will raise it up some way or other.

To resolve this most important question, let me first clearly state it, and then propound such grounds as may give some light what to build upon concerning it. Had it so relation to you

The question stated. First then the question is not, whether the enemies of the Church may not yet prevail upon us further then they have hitherto. Nor yet whether they may not so farre prevail, as for a time, to suppose themselves absolute Conquerours; and many of Gods

Use.

Enquiry after a promise for our Church in this Nation.

IN . . .

Gods people to think themselves wholly overcome, and think the *Doit.* *Applic.*
Church in this Nation to be altogether past recovery again. *Enquiry after*
 3. Nor yet, whether in *the next generation*, when we have enjoy- *a promise for*
*ed and *�used* a Reformation; and *Peace for some years*, there *our Church in*
*may not be such a *revolt* from the truth and prevailing of *error**, *this Nation.*
*times, as that *Papists* should again get the upper hand among us,*
*and establish it *sole* fully for as *long* a *time*, for divers years.**

4. But to brief the question is, *Whether the present dangers of the* *Church, shall end in such a *Conquest* of the *enemies* over our Re-* *2 Positively.*
ligion in this Nation, by killing many, and driving away the
*rest, as to reduce us to the condition of *Italy* or *Spain*;* so as for *many*
*years together there shall be no *show* or *sign* of any *number* of the*
true Religion? or whether they shall, and *at last*, in a *peacfull* and
happy Reformation *in this Nation*, *and the *rest* of the *world**.

Now to this I give a twofold answer, to 1. That I grant we have no such promise to our Church of England, as the people of the *Jews* were in *possession* of at this time that the text speaks of, and ever before Christ was born; which yet was to them not as *inhabitants* of that land of *Canaan*, but as to the *stake* of *Abraham*, *Ioseph* and *Isaac*. No Nation or *Inhabitants* of any land or *part* of *the Gentiles*, having any such promises, that the Church of God should not be destroyed and cease among them.

2. Yet for all that I am perswaded and doe believe, and therfore have I spoken and doe speak, that there is a sufficient promise for *us Englishmen* at this time, that the *Church of God in England* shall not be so destroyed or rooted out, as that the *true Religion* and *all* the *faithful Professors* should be dead and buried, as the *effets* of this *present warre*. But contrarily, that such a *Deliverance* shall come, as that this *Church* in the *issue* of these present *troubles*, shall get the upper hand, and enjoy a *blessed Reformation*.

My grounds are these. 1. Though we have not a *Formall* *promise* of *Deliverance*, yet we may have (and have as I conceive) a *Virtuall*; and though not a plain *verbal* one, yet a *real*. 2. When we have an *example* of *Deliverance* vouchsafed to others, very *like* in condition; I take it to be a *Virtuall Pro-* *mise* of like favour to our selfe. Somuch faith *Naomis* little *By example* maid had, that because *Elyas* had done many *miracles*, he could particular, and would expre hec *Mister* of his *Leptoſe*, 2 *Kings* 5.3. *{even* *joined*

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a promise for

our Church.

though he never had cured any of that particular disease of the Leprosie, which is most remarkably infominated, *Luke 4. 20.*) And doubtless Christ curing the woman of the bloody issue, was by him meant as a *virtuall* promise, that he would revive *Judas* daughter, *Mark 5.* Indeed, because diversity in the persons may very much vary the case, therefore examples are in the lowest degree of *virtuall* promises, and yet they are not nothing. Accordingly, it is not nothing, that God in a *very like case* (liker then either of those now noted) hath granted deliverance to *Scotland*. It is, at least *probable*, that he meant that, as a *virtuall* promise to *England*.

3. No Church more severely dealt with then the word exprestes.

3. But I take it for a much stronger ground, and more undoubted; *That the word of God, in the Story, and in the threatenings together, hath an episme of all that God will do to his Church, planted in any Nation.* And that God will never deal more severely with any Nationall Church, then his Word (which is *everyway most perfect*) relates or threatens. Therefore if it cannot be found in the Scripture, that God did ever bring *destruction upon his Church planted in a Nation*, or transplant his Church wholly out of such a Land, while they were in such a condition as ours is, then will he not do it now. But contrarily, if he hath *always*, in such a case as ours is now, afforded his Church deliverance, this I beleeveto be a *very strong promise*, that he will afford us the like now. *Logicians* say, that even one *example* of a thing, and no instance to the contrary, is a *sufficient argument*. And if it hold not in *Scripture examples*, (when none of a divers kinde can be produced) I know not what use can be made of the *greatest examples* of mercy, *as mere examples*, which yet were all written for our learning, (as all Scriptures are) *that we through patience and comfort of the Scriptures might have hope*, *Rom. 15. 4.*

4. A reforming Church never wholly transplanted.

4. In speciall, *If God did never destroy a Reforming Nation, never wholly transplant a Reforming Church; then will he not do so to us, because we are such.* And for this there is speciall Reason, whether we consider the Reformation to be the *speciall work of God, and little of the Nation in it*; as in *Jesu* time, God wrought it by a speciall work upon the King, who saw all done himself, and the people shewed *little concurrence* in it; yet God would, and did carry it through. Because he that loved the people so wel, being

being yet corrupted, as to begin to reform them in a manner ^{Doth, 5.} himself, when he had begun it once, would make *some* ^{of Application} *to* come to *nothing*. Or whether God Enquiry after it, and not let it altogether come to *nothing*. (though he ever be the Author and finisher of all good, yet) ^{all} a promise for the reformation much by the peoples hands, as it was in *Hezekiah's* our Church.

Reformation, a *Chron. 30.1.* Here again the same reason holds.

He who loved the Nation so well, as to put such a *beginning* of grace into them, would not let that fail suddenly. But he made the work *prosper* in their hands, and no enemy hindered them.

And now to apply this to our selves: 1. *If ever a Nation, or Church* in affliction and danger, were a *reforming Church and Nation*, we are such; and that in all the parts of Reformation.

1. For purity and clearness of truth of *Doctrine*. 2. Purity of *Worship*, freed from all superstitions and mans devices, and compleat in all the Ordinances of God 3. Purity of *Church government*, and *discipline*, according to the word and rule of Christ. 4. Purity of *life* and *conversation*. 5. Particularly, the *Sabbaths sanctification*, the greatest pledge of mercy to a Nation, and to ours experimentally in special, according to *Isay 58.13.14.* All this Reformation, *we apparently labours for in our Church*, and so are doubtlesse a reforming Church and Nation, and shall not be destroyed *at this time*.

2. All this is *striven for*, not simply for the *liberty of private persons*, that they may be free from persecution; but for the *glory of God*, and the saving of others *souls strengthens the Nation*. Which disposition of his servants, *bring much above all self respects*, God doth highly esteem, and so will bless it, with *prosperous success* in the issue.

3. This Reformation, Gods servants have *striven for*, and passed after, Ministers and people, eighty years together, more or lesse; and have *appeared for it*, in a *considerable party*, though not joyned and *associated* as now, by the happy advantage of this Parliament; and have been *much persecuted*, even for it. And therefore now when God hath given them *to attempt further*, and with *more hopes*, and *greater beginnings* then ever before, He will not now, *at this time*, give them *wholly over to enemies*, to ruin all *utterly*.

4. The rather, because the *enmity of the enemies is specially provoked*.

The grounds applied,

1. We are a reforming Church in all parts of reformation.

2. This is about red for, for all the Nation.

3. Striven for above 80. years.

4. Enemies enmity against reformation specially.

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Application
Enquiry for
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revered, even by the desire and attempt of Reformation, some in one point, some in another. They pretend (as was noted before) to fight for the true reformed Protestant Religion. But (except some easie about Grammatica and the like, to render embaucers) they evidently oppose any further reformation than was in Queen Elizabeths time, and reproach the Parliament as intending to alter Religion, because they profess to purpose an endeavour of a thorough reformation. Therefore God will not take his enemies part against his people, but his people against his enemies, in the issue at least, in giving them the Reformation contended for.

5. We have
been his dar-
ling Church.

5. He hath shewed a greater spiruall love to this Nation for eighty years and more together, than to any in the Christian world, in raising up so many excellent Lights, for powerfull preaching, and for holynesse of life, above all other Churches, and given us above all others also, the Doctrine and practise of his holy Sabbath. And all this, notwithstanding our Nationall grievous persecutions fore-mentioned. Therefore when now the Nation is working into the best way of being generally better, he will not suffer them to become now irrecoverably for continuance worse; But at least, this time, try the whole Nation with a generall Reformation.

6. God hath
himself given
the hope, to

Particularly,
by turning
enemies plots
against them-
selves, wayes.

6. Himself hath mainly and manifestly given the first hopes of this; and raised up not this desire only, but the expectation of his servants, by wayes farre beyond their conuincions, and wonderfully beyond their very thoughts, ordered by himself. And namely, marvellous much by his very enemies plots and counsels, turned upon themselves. As 1. Their attempt against Religion and Liberties both together; whereas if they had undertaken either alone, they never in likelihood had had any considerable party appearing against them, as now is by uniting the papists and zealots both in one, and shewing to either the necessity of such union. 2. In their attempt against the two Nations of answ. England and Scotland; so grasping at both, they could hold neither. 3. For beginning first with Scotland, to impose Popish practises upon them the more manifestly, who were more impudent of Popery then our Nation was; and so provoking them to stand upon their guard, & link themselves suddenly in a National Government against them, which also much weakened their attempts upon us.

before

4. Breaking

4. Breaking the *first Pacification with Scotland*, which forced them to prevent their being invaded, with comming with a powerfull Army into this Kingdom, and so refuse to be satisfied, without an *English Parliament* (our onely remedy too, under God) did ratifie the peace with them. 5. *Their frequent breakings of Parliaments*, rending them justly suspected, that they meant so by this, as soon as the Peace was made; *compelled to urge the continuance of this Parliament by a Law*, (the onely possible means for leisure to reformat, as also for legal power of defence against them, if they should any more plots as now they have) and the two Armies in the Kingdom no way else to be payed, forced the yeelding to it. 6. Before this, They raised *Soldiers to go against Scotland*, who did no other service, in divers Countreys, but to begin to pull down their innovations, and play the reformers, with a strangely sober wildness. A *Proclamacion*, not to be neglected (though then it may be, no man imagined any such thing) that a *warre must make further way*, for a further reformatio*n*, now Their plottings, and enterprises, and attemptes against the Parliament, and repaires, and spoylings of Countreys, making the resolution for reformation appear the more necessary, and so become the *more strong*.

From all which, my Conclusions are three. First, *This is indeed a time of Jacobs trouble*, *but he shall be delivred out of it*. 2. *The longer deliverance is delayed, and the harder we are brought*, before we obtain Reformation; the greater and more glorious, will the one and the other be, when the full time comes. 3. *Who ever abuseth his time to entangle negotiis, is like woon to strot, or enjoy the good of it, but they and nations are to be destroyed*, according to the Text. *I am chosen a thondre* (as a person in the last line)

But I must answer an Objection or two. First, *In stead of a Object. I.* Reformation (say some) *we see nothing but Deformation*. All in Confusion, our Reformers, unreformed in life and opinion, unbridled in their fancies, and ways, *Blvies, Schismes, and Libertines* abound. *His topiologi* is *subversive*. *A natural and in*

This is the worst can be said; Yet may be satisfied divers wayes. 1. *It was ever so, whence Reformation was working*. So in *Luthers time*, so in the very Primitive Church, yet God carried on the world, and so he will now. 2. *Perhaps the cry is* *greater*

Debet 5.
Appellatio
Enquiry of a
promise for
our Church

ANNO

1640

Answer.

I.

2. And

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greater than the cause. The distractions of the time, leaving all at liberty, all appear in their worst Posture, (yet there are many sober still and pious undeniably) and most of them will be soon quelled by a good discipline. These things are not long-lived, but when they are let alone. 3. Their shewing themselves, will make the Reformation more compleat. Ill manners causing good Lawes.

4. God seemes on purpose to prolong the warre, to cut off many, that would abuse a peace.

Object. 2.

The most earnest for Reformation (say others) are so divided in opinions, as they will never agree, and so all will come to nothing.

Answe.

This is also a great grief and danger. But 1. For this the Assembly through Gods blessing, may be, and will be, a happy remedy. And whereas men object again, that also as unlikely; I bid them Pray, pray, and not prophesie. 2. Since they all (and all that pretend to Reformation) profess to hold to the Word; when things come to be debated by the Word, there will, I doubt not, be found more agreement in the issue, then any one thought of before; or at least, a modest resolution not to disturb the Churches Peace.

Object. 3.

But what say you to the killing of the two Witnesses? May not that be to come, and even now comming, and where is then your confidence, and the promises you talk of?

Answe.

1. Whether the two Witnesses be slain or not, I will not at the present, so much as offer my Opinion, for divers reasons. The rather, because I can fully answer that objection without it, Namely, by saying — 2. If this be the time of their killing, ere this warre end, then is my confidence most certain, and we have a most full verball promise, (which is more then I said before) That England shall not quite lose the Gospel, nor the Church, at this time. Their death is limited clearly, to three dayes and a half, (that is so many years) and then they certainly rise again, and ascend into heaven, which cannot signifie lesse, then a most glorious and blessed Reformation, at the close of all the foregoing evils; which fully answers both my Doctrin, and Application.

I have now onely the sixt and last Point to handle, namely,

Ques. 6. [There is great hopes, that those who are extraordinarily raised up to a speciall opportunity of serviceableness of the Church, are intended

rended by God to procure her help, if they will themselves, and be *Dost. 6.*
faithfull.]

The phrase in the Text, *Who knows?* is usuall in Scripture, to signify great hope, if not altogether certainty, *Jonah 3. 9. Joel 2. 14.* And with this, Mordecai intends to put courage and comfort into *Esther*, to whom he spake before in a threatening strain, not willingly, but as apprehending a necessity. And the bitterness of that Pill, he tempers and allays with this Cordiall; *That in all likelihood, if she would venture her self for the people of God, according to their necessity, and her duty, she should be the person, used in the deliverance; and that her extraordinary strange advancement to be Queen, was intended by God, for this very end.* And the Reasons are very fair for it.

1. *God is most wise, and doth nothing in vain.* Now it would at least seem to be in vain, that when a work is to be done, He should extraordinarily fit an instrument for it, and then not imploy that instrument, unless there prove some to be *some speciall failing* in that instrument, in the meanzime. Indeed, if such an instrument *warp*, or grow *crooked*, He may with *apparent wisdom*, lay it by altogether, or for a time. 1. That all such may be *humble*, and ascribe nothing to themselves of their fitness, strength, or successe, but *all to God*. 2. And that those that look at the most hopefull instruments, should not *idolize* them, and forget God, by *trusting* too much in them, or *applying* ourselves to them too much, (*neglecting God*) as we are greatly apt to do. But if they *persevere in faithfulness*, no reason can (by us at least) be conceived, why God should refuse to use them, in that work which is to be done certainly; namely, the help of his Church in *desperate dangers*.

2. *God is pleased to do thus, to shew that He hath no fickle-ness in him.* He is not *wary* of an instrument, which he hath long used, much leſſe when the *great time of using* them comes. Only (as before) he will not have any think him tied to any that shall carry themselves untowardly, specially in *any visible manner*. And yet he also vouchsafes sometimes to *overlook* a great many failings, in those that are *his own*. Of which their humiliation, repentance, and amendment, may be a *happy pledge*, both to themselves, and others too, as far as it is as *visible* as their

Hopes that extraordinary Instruments shall be used to help the Church.

Grounded on the Text in Scripture phrase.

Confirmed by Reasons.

Reason 1.
From Gods wisdom.

Though he cast aside warping Instruments sometimes.

Reason 2.
From Gods unchangeable. nesce.

Greatly manifested in over-looking sun-dry failings.]

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Doct. 6.
Hopes that ex-
traordinarily
Instruments
shall be used
to help the
Church.

failings have been *visible*. So, though God saw fit to lay aside *Moses*, for a particular visible failing, (*yet specially for the types sake*, to shew that the *Law* brings us not to *Canaan*, but *Joshuah*, *Jesus*) yet raising up *Joshuah* in his stead, he carries him through the work, though *he also had his failing*, in not searching in time for *Achan*. So after God had cast off *Saul*, he so affists *David*, (*notwithstanding his failings also*) as when he died, *Israel* was delivered from all enemies round about, *and no adversary left unsubdued*, 1 *King.* 5. 3, 4. And so after he had the second time set on *Zerubbabel*, and *Joshua*, upon the work of his *Temple*, (*after their long lingering*) he carries it on by their hands, and so *promised them*, *Hag.* 2. 4, *Zach.* 4. 7-9. And specially, having raised up faithfull *Nehemiah* extraordinarily, (*who yet acknowledges he had need of sparing, according to the greatness of Gods mercy*, *Neh.* 13. 22,) he was continually with him, and *mighty prospered him*, for his *Churches* good every way.

Reason 3.
To encourage
such, and o-
thers by them.

3. God doth this usually, to *encourage*, both such instruments to *engage themselves* to the utmost for him; and others, to *associate themselves* to such persons, as to *standards* by him set up, to *revive*, *unite*, and *strengthen* his people. *The faith of the best is not so strong, but it needs experimental encouragement*, as well as *generall promises*. For which end specially, the *Scripture examples of deliverances* are recorded, which yet would stand in very little stead, if *extraordinarily raised*, and fitted instruments should be *usually cast by* and not used. Nature hath seen this, and so made a Proverb, *That an Army of Harts, if led by a Lion, may be vittorios*. The discovery of somewhat *extraordinary* in any *Leader*, seems a *promise* of *successe*; which *mighty raises the spirits of those that follow*, who else were ready to droop and fall away.

Reason 4.
The promises
to the
Churches hel-
pers, belong
first to such.

4. *The manifold Promises of blessing to the Church, and successe to those that engage themselves for it*, in time of danger, do fall *most strongly to the share of such Eminent, and extraordinarily raised persons*. *To him that hath shall be given, and he shall have abundance*. He that had *five talents* being *faithfull*, is blest with the gain of *five more*, and hath the *unprofitable servants* *talent cast in besides*, *Matt.* 25. 28, 29, *Luke* 19. 24, 26. *Insomuch that* —

5. Finally,

5. Finally, scarce any (if any) example can be given, of any Doct, 6, such hopes disappointed, but the cause, to wit, their failing in some Reas, 5. main point of duty, hath been as manifest as their disappointment. We finde it in *Saul*, *1 Sam. 13. 15.* and even in *Moses* (and *Aaron*) their unbeliefs, *Numb. 20.* Nay, not so much but the very delays have their causes assigned, or at least they may be gathered. God exprestly chides the *Jews* for their neglect, *Hag. 1.* And he that shall diligently observe the time that the Temple was in hand, before *Artaxerxes* Decree, (specially if it were *Artaxerxes Longimanus*, as many think) or even let it be *Cambyses*, or *Smerdis the Mage*, will see cause to think, they made but slow hast with it, when they had liberty enough. So that delay in *Joshua's* time, was plainly for want of enquiry after *Achan*, and doing justice on him; and the stop of the *Ark* from *Jerusalem*, was a wrong order taken in the carriage of it, which occasioned *Uzzahs* meddling beyond his calling, and Gods ^{1 Chro. 13. 15} breach upon him for it. But where we finde none of these mis-
carriages, the instruments prosper in their undertaken work for the Churches help and good.

The Use of this Point is at once to *Encourage*, and *warn* the Parliament, (and all Prime Instruments) to continue in faithfulness for the Churches utmost help. You have heard in the former Point, that *Deliverance and enlargement* shall arise *some way or other*. This tells you, *There is great hopes*. You are the men God intends to use in it. To this purpose consider: 1. What great things God hath already done for you: 2. What by you. I will only name some heads (for your meditations) though they deserve the *descant of Volumes*.

1. Your coming to the authority you are invested with, and so power to help the Church, was more strange (all things considered) then *Esters* coming to be *Queen*. 1. That *any Parliament* should be called. 2. That *such a Parliament* should be chosen. 3. That before the *Act* of continuance, it should appear a *ruin to dissolve* you as formerly. 4. But specially, that *any ruin* was not hazarded, rather then the passing that *Act of continuance* (an *Act* of such wonder, as we can scarce believe our *senses*, our *experience*, our *understandings*, that it is credible, or possible.) All this makes up your authority and power to help the

Use.

Encoura-
gement to the
Parliament to
be faithful to
the Church.

1.

From what
God hath al-
ready done for
you.

1. In your au-
thority given.)

A Sermon preached before the

Doit. 6.
Application
2. Preserved.

3. Your per-
sons preserved.

4. Speciall
victories.

5. Helps at a
dead lift.

6. Spirituall
helps.

7. Armies of
prayers.

8. Growth in
zeal by all.

3.
From what
God hath
done by you,
always profit-
ing effectuall
meanes.

the Church, incomparable beyond all your *Predecessors*,
2. *The preserving your authority in the hearts of men, after so
many invective aspersions, and in the midst of so many difficulties,
even in the hearts of many loose men. Whom also your
enemies carriages have as much alienated from them.*

3. *Your famous preservations from the Northern Army, the
armed Cavaliers, the late Conspiracy, and all other attempts of
fraud, or force.*

4. *The graduall victories, and deliverances obtained by those
employed by you, and for you, some of them of singular re-
mark, and importance; particularly Manchester, preserved from
force, and Bristol from treachery; besides sundry other Towns,
that should have been betrayed.*

5. *Your being helped often at a dead lift. Your adversaries have
sc scoffed at it. But you have found it, that as oft as you have been
at a stand, God hath afforded some discovery, or some victory, to
set the wheels a going again.*

6. *Your spirituall helps beyond all other Parliaments. Such po-
werfull preaching so neer you, (and all the City over) specially
your monethly Fafts, never the like in any Age.*

7. *An Army, many armies of prayers all the Kingdom over,
more for you, (both from hope, and fear) then ever for any of
your Predecessors.*

8. *That which makes all the rest most hopefull, that all these
things together, Mercies, and Dangers, and Deliverances, and
means of grace, have made you grow in zeal, for God and his
Church. Witness your Protestation, Declarations, your begin-
nings of reformation of Idolatry, Superstition, Sabbath-breaking,
scandalous Ministers, your late Covenant, and calling the
Assembly. What now means God by all this? But that you should
think He loves you, and means to use you farther, for his glory,
if you will your selves, and be faithfull. And that as oft as you are af-
raid, left after all you should be destroyed; you should encourage
your selves as Manoahs wife did her husband; If the Lord were
pleased to kill us, he would not have done so, and so to us, Indg. 13. 23.*

2. *For consider also what he hath done by you, in one word. Doe but except that you are not yet delivered, and that you were to be brought into dangers & troubles; What one main thing have you*

attempted effectually for the war, or for the Church, wherin you have not Doit. 6. Application. Encourage-
ment & war-
ning to the
Parliament.

been greatly and effectually assisted, to a remarkable degree? I cannot have time to name particulars. But your Journals and Records will tell you. And I beseech you, think often and much of them; that they may strengthen your hearts, and hands against all Future Feare of danger. Esther had nothing but her strange ad-
vancement to hearten her. You have all her experience and suc-
cess, besides your own, to encourage you. You may possibly be in greater danger then ever yet. But I think, hardly in such, as the Jewes were now when she undertook their help. And I dare say, it is less (though all is alike, in propriety of speech, with the Almighty) to deliver you, and us by you, then the Jewes by Esther. Be not then afraid of your enemies and the Churches, Fear not to provoke them in your just defence. You can no way more expose your selves to them, then by fearing them, and so complying with them. The Church is to be helped against them, which cannot be, if you fear or favour them. Once more therefore let me remember you of your engagements most solemnly made in your former Protestantation and late Covenant about this; and to assure you, that God will certainly require both the one and the other, of you. You have heard that sounding word, (even out of this place) I will bring a sword upon you, which shall avenge the quarrels of my Covenant. Lev. 26. 25. Take heed of that. You have had great help by the Peoples cleaving to you, according to their Protestantation, and look for more by this Covenant. I beseech you, do not forfeit all, by failing of your part. As you deal, you must expect to be dealt with herein. Which however it wold be sinfull in them that should break their obligation, though you should break yours; yet wold it be most just with God. Let me then pray you in his name (who may command you,) that when ever we shall be so happy, as that it is seasonable to treat again, that you admit not, much less Specially con-
interpose, any article, to doe otherwise or lesse then your Protestantation full with them and Covenant. Upon the debate, let them be read over, and scanned in any Treaty. carefully, how they and any motion agree, and keep to your rules. Having such clauses, as they have, you will find them to afford just Liberty enough: But in the residue to be more unalterable to you, or by you, then the Lawes of the Medes and Persians. I am no Inde, nor ever shall be, nor ever desire to be, what is the
mea-

A Sermon preached before the

Dott. 6.
Application.
Encouragement and warning to the Parliament.

Asking Gods consent about pardoning Delinquents.

Heb. 13.3.
And helping those that are in prison, for helping you & the Church.

The victories under the old Testament may make us confident of the like, if we will be faithfull.

meaning of condigne punishment, in the *Protestation*, further then belongs to a *Minister* of the *Gospell*, and *Word of God*. But I again beseech you, remember that *you are tied to do according to that in the presence of Almighty God*. Interpret it, with as much *favour*, and with as much *charity* as you can toward any. But there is a *sad sentence*, *1 Kings 20.42.* which he was *angry* to hear, to whom it was pronounced, *verse 43.* But he found it *true* to his cost three years after, when it seems he had *altogether forgotten it*, *1 Kings 22.* Therefore, I humbly entreat you, to ask *Gods consent* first, whether he will *spare* such, or such, or *pardon* them; and if *He will not*, *You must not*. And next, *consult* not only with *your own safeties*, but all *theirs* you are entrusted with. The *Land*, the *Church*, *Religion*, *Laws*, *thousands* that have helped you: *Consult with their good*, (though not with all their *persons*) and then you will see, what you must do with *Delinquents*. You see, I meddle with no particulars, because I am *no States-man*. Only *St. Paul* bids me, *Remember those that are in bonds, as bound with them*. So do I you, and beseech you, to take as effectuall a course as may be, that *Gods prisoners, your prisoners*, at *Oxford*, and else where, *may be better used*, or if it be possible, *delivered*.

And now if you will be resolute, and faithfull to God, and for God, and his people; I am *so far assured* of your safety and successe, in the issue, that I desire *no other shelter on earth*, for security, then *you shall have generally*, as a *Body*, as a *Parliament*. *I may miscarry alone*, though you escape: and multitudes of us, *must miscarry*, if you should be ruined. But I am confident, *You shall not, nor Gods cause in your hands, if you hold out in integrity*. I confess, I am once grieved and *ashamed*, to read the *victories Gods people obtained in the Old Testament*, who yet were not without *some failings*, but the best of them, men *subject to like passions* as we are; and so it was the *Covenant of Grace*, not *Works*, whereby they obtained such *Deliverances*: And then to think *how often Gods people under the New Testament, and now*, are *defeated*, and put to the worse. The truth is, *we are worse in our hearts and lives than they*, or else we should have *as many, and as great victories*, (except *miracles*, but not *excepting wonders*) as they ever had. And if we can yet at last, learn

learn to be as faithfull as they, (Gouvernours and People) when they prospered, I will be bold to promise, We shall never have any defeat more.

And now I close up all, with that encouraging charge of holy Jeboaphat, to his great Councell of Judges, 2 Chron. 19. 11. Deal courageously, and the Lord shall be with the good.

F I N I S.

Die Mercurii, 28. Junii, 1643.

IT is this Day Ordered by the House of Commons, that Sir Oliver Luke, do from this House return thanks to M. Palmer, and M. Hill to M. Carter for the great pains they took in the Sermons they this day preached, at the intreaty of the House of Commons, at S. Margarets in the City of Westminster, being a day of Publike Humiliation, and that they desire them to Print their Sermons. And it is Ordered that no man presume to Print the said Sermons, or either of them, but whom the said M. Palmer, and M. Carter shall authorize under their hands in writing. Hen. Elsing. Cler. Parl. D. Com.

I appoint John Bellamie and Ralph Smith to
Print my Sermon.

HERBERT PALMER.

Errata. Pag. 16. line 28. for 49. read 40. p. 37. l. 23. for have r. having. p. 39. l. 1. for had r. hath. p. 45. l. 13. after Prophet, r. complain, & in the margin, for icer. 5. 9. r. Eſay 5. 25. p. 50. l. 36. for cried r. crie.

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